UNITAS

Ecclesia "Clamat ad omnes ut revertantur et inserantur." — St. Augustine

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THE EVANSTON ASSEMBLY IN RETROSPECT *

I do not believe it necessary to dwell upon the outward activities and the chronicle of the Evanston Assembly. The newspapers of the summer of 1954 and many later publications have already devoted sufficient space to this. Nevertheless, it should be kept in mind that in view of the extensive means employed for the preparation, the sessions, and the divulgation of the Assembly, the World Council of Churches has given a proof of its importance and of its influence. Some 500 delegates with an active voice were sent to Evanston by 132 member churches, representing approximately 160 million Christians. (1) In addition, the presence of very many accredited persons from fifty-four different countries brought the number of participants to almost 1300. If we take into further account other necessary personnel and representatives of the press, the number present must have exceeded 2000. We also know that thousands of others visited the site of the Assembly at the time, and one spectacle in Chicago, sponsored by the World Council, drew some 100,000 spectators. President Eisenhower accepted an invitation to address the Assembly, as did also the Secretary of the United Nations. The daily press, radio, television, and film projections all combined to give an impressive publicity to the event. For carrying on the work of the Assembly, no less than eight and a half tons of paper were required. Group discussions and plenary sessions, together with religious services in the morning and evening, made each day a full one for the delegates. In brief, the Assembly was the result of a very considerable effort which called for a good deal of sacrifice and which supposed a real confidence in the future of the World Council of Churches.

Six years previously, the first general assembly of the Ecumenical Movement had taken place at Amsterdam. As a result of that congress, there came into existence the World Council of Churches which was now holding its second assembly at Evanston, near Chicago, on the grounds of Northwestern University. The task of the delegates consisted in settling different questions of organization and above all in exploring a number of general topics for the benefit or individual member churches. The general theme which all the sections of the Assembly were to study was: Christ, the Hope of the World. Appended to this were six subsidiary topics each of which was assigned for study to a special section. All of these topics were presented before the plenary sessions which recommended the study and practice of them to the member groups of the World Council.

(*) The present article appeared originally in the Dutch periodical, *Katholiek Archief* of Hemstede. We are reproducing it here with the kind permission of the editor.

(1) Before the meeting at Evanston, the member churches numbered 163. Today there are 167 belonging to the World Council.

It is to these themes that we must look for the ideas and tendencies of the Assembly. Let us consider them now in their form and content, and note the reactions to which they gave rise when they were brought to the attention of the assembled delegates.

The Main Theme

The theme of Christian hope had been chosen by the Central Committee of the W.C.C. at Toronto in 1950. Its definitive formula was: Christ, the Hope of the World. To be sure, no one would deny that this theme is an important one, and yet the choice of it reveals a tendency to "evangelize" the Council as such, rather than to direct it to the goal of the Ecumenical Movement which is to work for the unity of all Christians. The theme at Amsterdam on the nature of the Church had been more dynamic. Evidently, it had engendered very animated discussions, and thus this time an effort was apparently made to avoid a similar occurrence. In short, one could say that the institution has tended to replace the movement. A commission of thirty-two members was organized to draw up a report on this theme. Its definitive text was decided upon at the third session of the commission and was then brought before the Assembly by the Central Committee. This followed an eight hour discussion on the text by fifteen separate groups.

A co-ordinating committee was given the task of receiving helpful suggestions relating to the theme, and its chairman, the Lutheran Bishop Lilje, later placed them in summary form before a plenary session of the Assembly.

It would be well for us to examine the Report in its final redaction by the commission to which it had been entrusted. It is a long study of thirty-five pages, divided into three sections: Christ, Our Hope, Christ and His People, and Christ and the World.

Christ is our hope. God has sent His Son to establish a kingdom of justice and holiness. This kingdom is at once both future and actual. In its present state it is imperfect, being still subject to sin and to pain. At the end of time, it will be all glorious.

Christ has chosen a people to perpetuate His hope: this is His Church, commissioned to proclaim the Gospel, to offer worship, and to administer the Sacraments. It has been founded for the salvation of all men without distinction of race or nation. It is at the same time the means of attaining the kingdom and the kingdom already begun. It is one in Christ who is one. It has been divided by the sins of men, and its duty is to seek to regain that lost unity. Made up of sinful members, it is nevertheless holy, for the operation of God at opportune times revivifies it. For the present it must engage in combat, but one day it will triumph with Christ.

Christian hope gives meaning to history. There exists a plan of God which the free will of man often resists. But God remains the Master of history. Very many persons of our time are drawn by a false hope. Such is to be found in democratic humanism which possesses certain Christian roots, but has come to believe that man can be self-sufficient, notwithstanding the many ills which afflict humanity. There is likewise a scientific humanism advocated in opposition to Christian principles by certain scholars who believe that by scientific progress they can do away with the sufferings of mankind; while Christian teaching on the other hand seeks to surround them with an aureole of virtue. Then there is atheistic Marxism which would liberate mankind but which ignores human nature and ends up by multiplying the enslaved. Moreover, there is the factor of political and religious nationalism: Buddhism, Hinduism, and Islamism are striving to create for themselves a second spring; however, they have neither the truth nor the promises of the Gospel. Finally, there are those without hope who no longer venture to adhere to anything or who, as do certain Existentialists, admit no other value than that which they can produce themselves.

What, then, is the task of the Christian in this world which has been created by God and loved by Him? How does one truly love God and his neighbor, and in what does the law consist? Besides fulfilling the duties of his state, the Christian ought to work for social and political progress. He ought to assist those who suffer, and struggle for truth, liberty, justice, and peace. On the one hand, the past accomplishments of Christianity nourish our hope; on the other, the designs of God may differ from ours. But these are the designs of Him who redeemed the world.

In conclusion, the drafters of the Report ask the members of the Council to inquire into the present state of the Church. Is it what it should be? Let it implore the mercy of the Father, of the Son, and of the Holy Spirit, and it will be the Church of hope; for God has called us out of the darkness into His marvelous light.

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Such is the very lofty tone of this long document. It seems quite probable that its text was the work of several editors. Certain of its pages are permeated by a warmth of religious enthusiasm inspired by the sublime Christian mysteries. For the most part, however, it takes the form of a colorless sermon. Its doctrinal content is copious; as a profession of faith, it is rather complete. The truths relating to the Holy Trinity, the Incarnation, and the Redemption are in good order. Extensive sections of this Report could well take their place in a Catholic exposition of faith. But such as it is, a Catholic would not

be able to endorse it; not indeed that it contains explicit negations of Catholic doctrine, but first of all because it consistently presupposes an erroneous conception of the nature of the Church and of its unity; that is to say, that the Church of Christ can comprise within itself differing confessions. A Catholic, further, could not subscribe to so many formulas in the Report which are so vaguely worded that they can be understood in several different senses. For example, will all men in fact be saved? Do Christians, along with grace, possess an intrinsic justice? Does hope also extend to temporal goods? On these points and on others one could cite statements in the Report which infer both an affirmative and a negative response. None the less, in contrast to the Lutheran tendency, one can sense here a effort to give meaning to human activity on the religious plane, aided by grace.

What kind of reception did the Assembly give to this carefully worked-over document? It was received, one must admit, with a lack of enthusiasm. The Orthodox declared that they could not accept it by reason of its conception of the Church. Concurring with the Catholic point of view, they maintained that the Church of Christ could not embody differing confessions. As for the Anglicans and Protestant groups, their criticism of the Report was quite fundamental in character. It was evident that many considered as too dominant that aspect of hope which has reference to the end of time.

As the work of theologians, the Report was out of touch with the assembly of delegates. It emphasized the second coming of Christ when there was no agreement on that which precedes it: Christology, anthropology, soteriology. (2) The theme itself was looked upon as inappropriate since it lacked the necessary relation with the subsidiary topics.

Two members of the commission which had prepared the Report, Professor Edmund Schlink of Germany and Dr. Robert L. Calhoun of the United States, delivered opening addresses at the Assembly, the former treating of the eschatological aspect of hope, and the latter stressing the place of hope in the temporal sphere. Bishop Hans Lilje, who served as chairman of the co-ordination committee comprising fifteen discussion groups, in his turn appeared before the delegates to refer both the compliments and the criticisms which the Report on the Main Theme had received.

Among the omissions criticized, it was observed that the Report seriously neglected the operation of the Holy Spirit in the Church, together with the rôle of natural reason, and also that there was but little insistence on the resurrection and individual survival. The language employed was likewise looked upon as both spiritless and ab-

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(2) Cf. *Christian Century*, 22 Sept., 1954, p. 1127.

stract. Some even went so far as to term the document "gloomy".

The Assembly voted to forward the Report as it had been received to the member churches for their study, prayer, and encouragement. At the same time, the Assembly sent with it a statement of its own critique which reflected the more precise opinions expressed in the group discussions. From this statement we are quoting the following observation (p. 47, e):

"Many felt that the eschatological reference so impressive in the Report gave a dark aspect to the total offering of hope to the world. A fundamental criticism of the Report, going far beyond style and language, is here expressed. These persons felt that the Report, while setting forth objectively the hope in Christ which is the theme of the Church's proclamation, failed to relate Christ to the world in such a way as to make either our experience of Him or our proclamation of hope in Him meaningful. It was suggested that insufficient place was given to the 'new man' which Christ has made in us, the new humanity which is the result of His death, resurrection, and ascension. The present experience of Christ being the basis of our hope, the link between hope and action is found in the neighbour in which Christ crosses our path repeatedly. The Report failed to provide understanding of this vital connection between hope and obedience, knowledge of God's judgment of this world and His purpose to redeem it.

"Another comment pointed out that the treatment of 'other hopes of our time' seemed often to be tinged with self-righteousness because of a failure to keep ever in mind the fact that Christ is indeed the centre of world history, not simply church history. This failure is then reflected in the tendency to forget that on the one hand, there may be serious manifestations of false hopes within Christianity, and on the other, searching evidences of true insight and valid witness elsewhere".

In short, the Report is interesting in so far as it expresses the ideas of certain Protestant theologians of our day, but it cannot be said that it represents the views of the Evanston Assembly.

Would that the member churches, in their study of the Report, might consult the Catholic teaching on hope! This can be stated succinctly as follows: Christian hope is certain since it rests on the Divine promise. It has two objectives: the grace of God in this world, and glory in the next. As for temporal goods, prayer can obtain them according to the measure in which they contribute to salvation. (3)

In no less a degree than in the main Report, the contribution of Evanston to the activity of the World Council can be found in the reports of the subsidiary sections.

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(3) Cf. *Unitas*, VI, pp. 3-6, and *Istina*, 1954, nos. 2 and 3.

The Report of the First Section

The Commission on Faith and Order (henceforth one of the departments of the Division of Studies) had been assigned a report on the topic: *Our Oneness in Christ and Our Disunity as Churches.*

The Report presented by the Commission did not meet with a much better acceptance than that accorded to the one on the Main Theme. It was regarded as the work of abstract theologians, and some who were hoping to see a further development over Edinburgh and Lund expressed their disappointment.

The work of the Commission nevertheless seems remarkable for its clarity and precision, and in any case it helps one to understand the theology underlying the activity of the World Council. Those drawing up this Report give three proofs for the unity which they believe they possess. There is in the first place the fact of common membership in the World Council of Churches. Further, Christ is one, and in consequence the churches which claim to be His participate in His unity despite their divisions; just as sinners, notwithstanding their sins, are covered by His justice. Finally, there is the appeal to a common possession of the gifts of Christ: the Gospel, Baptism, the Eucharist, etc.

And yet the churches remain divided. The principal divisions are recalled and explained by the demands of conscience: separations have been caused by a love of the truth, of the Gospel, of piety, etc. These separations do not lessen the sinfulness which has caused them and of which all the churches are responsible The duty of winning back unity is clear. The churches must repent and accomplish the necessary sacrifices without, however, doing anything contrary to the truth.

This Report expresses that which almost all the member churches in the Council constantly manifest in their thought. Since the document in question speaks of but one Church of Christ and the belief of being a part of it, there arises the necessity of holding to the paradox that the churches are one while at the same time remaining divided. But such a theology could not be admitted by the delegates from the Eastern Churches. At a plenary session on the 29th of August, they made a statement almost identical with that which a Catholic ought to have made had he been present at the Assembly.

The unity of the Church, declared the Orthodox delegation, demands a unity of faith. The bishops are the necessary leaders of the Church. Unity must be realized in this world. The Church is intrinsecally holy and therefore she is not at all affected by the sins of men, nor is she under any necessity of repentance.

A Catholic would have made only the addition that the unity of the episcopate is assured by its union with the successor of St. Peter. This Eastern confession of faith does honor to those who made it, but

it was not well received by many of the other delegates who could no longer understand how anyone with such convictions was able to remain within the World Council. (4)

Report of the Second Section

The Second Section was responsible for the Report on Evangelism. This document is indeed praiseworthy. It makes evident the seriousness and the enthusiasm of faith, confidence in the grace of Christ, the love of neighbor, the concern of leading souls to Jesus Christ in order that He may transform and save them. There is nothing in these admirable pages which is not Catholic or, at least, which could not be understood in a Catholic sense. The only regret is the thought that this evangelism will not open up to the souls that it gains the gateway to the one fold but will instead direct them into the separate enclosures set up in Europe in the eleventh and sixteenth centuries.

The remaining reports belong to the ideal of *Life and Work* and are primarily concerned with a program of action. These were more favourably received than were the theological dissertations on the Main Theme and the draft on unity prepared by the Faith and Order Commission.

Social Questions

The subject of the Third Section was entitled: *Social Questions: The Responsible Society in a World Perspective.* The definition of the "responsible society" had already been given at Amsterdam as being "one where freedom is the freedom of men who acknowledge responsibility to justice and public order, and where those who hold political authority or economic power are responsible for its exercise to God and the people whose welfare is affected by it". This is in brief a moral society or (perhaps somewhat laicized) a Christian society—that in which each one recognizes his duties towards God and towards his fellow men.

This Report is replete with prudent advice, but it balances it with such solicitude for equality between the right and the left that it loses much of its import and effectiveness. It speaks well of family unity but says nothing against divorce; it seems rather favorable towards birth control without, however, stating so precisely. Between capitalism and socialism, between private enterprise and socialization, between municipal interests and those of rural areas, the effort is made to find an equal measure of commendation and of counsel. The balance nevertheless inclines somewhat to the right and thus in favor of those living in urban communities.

As for passing judgment on communism, the circumstances were

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(4) Cf. *Christian Century*, 22 September, 1954, p. 1129.

particularly delicate: it was necessary at once to be deferential towards the American delegates, who were partisans of the economy of their country, and to the delegates from behind the Iron Curtain whose governments one could not clearly blame. Agreement was expressed on the grievances formulated at Amsterdam against communism, while part of the responsibility for its progress was attributed to the Church. Bishop Peter, a delegate from Hungary, suggested a way of obviating conflict by stating that the delegates under Russian hegemony could accept as a subject of discussion what they could not accept under the form of a declaration. Accordingly, the following seven questions were formulated for those countries under communist domination:

1. What are the ways and what is the content of Christian witness in the face of atheistic ideologies?

2. What is the social significance of the existence of the Church as an inclusive worshipping and evangelistic community? How can the life of the congregation in all its forms, including its pastoral and social work, affect society? How does the Church's teaching ministry relate to state education under a communist regime?

3. What reforms are necessary in the life and structure of the Church? What are the values and dangers of agreements between Church and State?

4. At what points can the Church and Christians co-operate with governments in their plans for social reconstruction? What are the limits of this co-operation? How does Christian social responsibility avoid both surrender to communism and the temptations of a negative resistance?

5. What new forms of prophetic ministry are required? How far are public statements by the Church on social questions effective?

6. What Christian witness can church members bear in their daily work? What is the place of suffering in Christian social witness?

7. What, if any, is the Church's responsibility for standards of truth in all fields? For pre-communist social and cultural traditions? What is the relation between a Christian and a communist for repentance for past social injustices?

With respect to the theme of the Third Section, it was easy enough for an assembly like that of Evanston to be in agreement on certain very general principles, but difficult to speak decisively about specific applications and with competence about others.

International Affairs

The Fourth Section had as its task the topic: *International Affairs—Christians in the Struggle for World Community.* Here again there is to be found in aggregate form those norms of international life which

the Christian conscience discovers spontaneously; which Pope Pius XII has often proclaimed in his messages and discourses; and which the United Nations have affirmed in their Charter and in the Declaration of Human Rights.

The Report relating to this subject converges the entire matter towards the idea of peace which it conceives with reason as being not only the absence of war, whether actual or cold, but as a state of fraternal collaboration between peoples. The statement speaks out strongly against the persecution of Christians; but one sufficiently clear allusion reveals that there is more concern than necessary over the restrictions placed on Protestant propaganda in Colombia or in Spain and denounced at length at Evanston by Bishop Barbieri, now one of the presidents of the W.C.C. The concepts of the Fourth Section are happily summed up in the following norms of international morality proposed towards the end of the Report (p. 47):

1. All power carries responsibility, and all nations are trustees of power which should be used for the common good.

2. All nations are subject to moral law, and should strive to abide by the accepted principles of international law to develop this law and to enforce it through common actions.

3. All nations should honor their pledged word and international agreements into which they have entered.

4. No nation in an international dispute has the right to be sole judge in its own cause or to resort to war to advance its policies, but should seek to settle disputes by direct negotiations or by submitting them to conciliation, arbitration, or judicial settlement.

5. All nations have a moral obligation to ensure universal security and to this end should support measures designed to deny victory to a declared aggressor.

6. All nations should recognize and safeguard the inherent dignity, worth, and essential rights of the human person, without distinction as to race, sex, language, or religion.

7. Each nation should recognize the rights of every other nation, which observes such standards, to live and proclaim its own political and social beliefs, provided that it does not seek by coercion, threat, infiltration or deception to impose these on other nations.

8. All nations should recognize an obligation to share their scientific and technical skills with peoples in less developed regions, and to help the victims of disaster in other lands.

9. All nations should strive to develop cordial relations with their neighbors, encourage friendly cultural and commercial dealings, and join in creative international efforts for human welfare.

Some of the resolutions which take the form of an appeal to governments and to peoples also emphasize the main ideas of the Report.

The Question of Racial and Ethnic Tensions

The Fifth Section presented a report entitled: *Inter-group Relations—The Church amid Racial and Ethnic Tensions.* This is a moving appeal addressed to the churches with a view to doing away with the separations caused by the differences of race. The churches should protest against every law which would treat any members of a community as inferiors. For this they should be willing and ready to suffer. Special attention is here given to marriages between persons belonging to separate races. Among the resolutions voted by the Assembly in relation to this theme is a condemnation of anti-Semitism.

The Role of the Laity

The final Section of the Assembly had for its theme: *The Laity—The Christian in His Vocation.* In the Report drawn up on this topic, there is insistence on the idea that the Church as a whole—and not only her ministers—has been commissioned for the salvation of the world. Lay persons, accordingly, should orientate all their activities towards the service of God and bear witness wherever they may find themselves. It is through them that the Church comes into contact with the world. They are like a bridge spanning the wide gap between the world and the Church. The apostolate ought to be specialized according to the groupings existing outside the framework of both the family and the parish. Laymen are not called to perform ecclesiastical functions, but they are obligated all the same to exercise a pastoral action with reference to them. Some of the resolutions adopted by the Assembly earnestly recommend the question of the laity to the World Council of Churches and to its Central Committee.

The Message of the Assembly

All of the above Reports which the Assembly studied and recommended to its member churches were prepared before the delegates convened at Evanston. A document, however, which is proper to the Assembly itself and drafted in its name is that which took the form of an ecumenical message. This is of very real importance. It contains an explicit and exact profession of faith in the divinity of Christ, in His redeeming death on the Cross, and in His Resurrection. These are, in actual fact, the doctrines which form the basis of Christian hope.

"Here where we stand, Jesus Christ stood with us. He came to us, true God and true Man, to seek and to save. Though we were the enemies of God, Christ died for us. We crucified Him but God raised Him from the dead. He is risen. He has overcome the powers of sin and death. A new life has begun. And in His risen and ascended power He has sent forth into the world a new community, bound together by His spirit, sharing His divine life, and commissioned to make him known throughout the world. He will come again as Judge and

King to bring all things to their consummation. Then we shall see Him as He is and know as we are known. Together with the whole creation we wait for this with eager hope, knowing that God is faithful, and that even now He holds all things in His hand". (5)

Another passage of genuine importance is that which encourages the hope of real unity. It is not enough to remain together. Divisions remain, and this is something that cannot be tolerated. There must be progress towards unity of faith according to the will expressed by Christ in His prayer following the Last Supper. This part of the Message reads thus:

"Now we would speak through our member churches directly to each congregation. Six years ago our churches entered into a covenant to form this Council, and affirmed their intention to stay together. We thank God for His blessing on our work and fellowship during these six years. We enter now upon a second stage. To stay together is not enough. We must go forward. As we learn more of our unity in Christ, it becomes the more intolerable that we should be divided. We therefore ask you: Is your church seriously considering its relation to other churches in the light of our Lord's prayer that we may be sanctified in the truth and that we may all be one? Is your congregation, in fellowship with sister congregations around you, doing all it can do to ensure that your neighbors shall hear the voice of the one Shepherd calling all men into the one flock?"

Evanston from a Catholic Point of View

Let us at this juncture offer an evaluation of the Evanston proceedings from the point of view of Catholic ecumenicism. Did the meeting at Evanston further the cause of Christian reunion?

The problem of unity was specifically dealt with in the Report of the Commission on Faith and Order. There an appeal is made in favor of unity, and several means of making progress towards it are suggested. In actual fact, however, the Report leaves the problem as it stands. The Commission is content with formulating what is the implicit thought of the Council itself, namely, that the Church is one because Christ is one. Even though Christians themselves are divided, the member churches of the Council, as well as other denominations, belong to the one Church of Jesus Christ. Diversity renders unity imperfect but does not destroy it. Evidently, it is very difficult for those within the World Council to think otherwise.

On the other hand, the Orthodox delegates—indeed, quite courageously—refused to subscribe to this concept of unity. In reality, they said, the Church of Jesus Christ cannot hold to contradictory doc-

(5) This received a unanimous vote of acceptance. Unfortunately, however, the publications of the member churches are far from being in agreement in their wording of so precise a text. Cf. J. A. Hardon, S. J., "Background and Highlights of Evanston" in the *American Ecclesiastical Review,* 1955, pp. 156-57.

trines; she must profess one tenet and reject its opposite. If she affirms that there are seven Sacraments, she sets herself apart from all those confessions which claim that there are but two; the latter groups, therefore, do not belong to her. The World Council will make progress towards unity only if it seeks with complete liberty of spirit that which is, among the existing churches (for the Church of Christ could not have ceased to be), the only legitimate heiress to the Apostles; the others by joining themselves to her will thus enter into that unity willed by Christ.

The Evanston Message in speaking of unity did so in a manner which justifies hope. It appeals to sanctification in the truth; it invites its members to hear the voice of the one Shepherd who calls all men into His one flock. Would that the members making up the Council might heed these words and thus draw nearer to real Christian unity!

Some speakers at the sessions unsparingly condemned the Roman conception of unity. There were those who reproached the Church for intolerance; of these, the most antagonistic was the Methodist Bishop Barbieri. A Spanish delegate, Dr. Gutierrez Martin, while complaining of government intolerance, revealed that actually the Protestants in Spain still have a good deal of freedom. The Lutheran Bishop of Oslo, Dr. Eivind Berggrav, one of the outgoing presidents of the Council, made an appeal for sentiments of charity, not indeed for the the constitution of the Church of Rome, but towards the Catholics belonging to it. A Baptist spokesman in turn, Dr. Reuben Nelson, declared his opposition to that constitution (which claims obedience in matters of faith) in the spirit of that liberty sanctioned by the Constitution of the United States. It seemed that none of the speakers supposed that Christ could have had His reasons for establishing an authority to safeguard us from error.

At Evanston, finally, an address written by the American theologian, Reinhold Niebuhr, who was ill at the time, was read to the delegates. In this paper the Church of Rome was subjected to stern criticism from the Lutheran point of view: Man is an incurable sinner; he cannot merit. The Incarnation of the Word is his salvation. The Church of Rome pays dearly for her unity by the heresies which she is obliged to tolerate for fear of losing it. She puts herself in the place of God and pretends to possess the keys of the Kingdom.

An outsider cannot help but wonder why the responsible authorities at Evanston ever entrusted the final address at the Assembly of the W.C.C. to Niebuhr, especially in view of the fact that this theologian has denied the very basis of the Council which is the divinity of Christ (Cf. *Human Destiny*, New York, 1943, p. 70).

In any case it can be safely affirmed that the question of unity did not occupy a position of first rank among the preoccupations of

the Evanston Assembly. The fact is that it involves a whole theology, while the less theological tendency, the offspring of the *Life and Work* movement, clearly seems to be prevalent at the present time within the activity of the Council. The idea apparently is *to act* together; for if the effort is made *to think* together, the differences will be irreconcilable. An amalgamation of 170,000,000 persons has been *de facto* achieved. Instead of expending the effort to bring about a unity of faith from this union, there is the temptation to hold fast to the institution thus created and to make use of it for practical ends: influencing the affairs of government, aid to refugees, assisting the missions and needy communities, protection for member churches, etc.

Some of these activities can only excite sentiments of approval and of emulation. Indeed, the Catholic Church parallels this plan by promoting the same kind of beneficent action. However, other activities of the Council, by their very nature, are opposed to the interests of the Church of Rome. Here one can readily see a further serious reason why the Church remains aloof from the World Council. Can one conceive of Rome's collaboration with the denominations of the Council for the development of Protestant missions, for the support of a Waldensian school, or for the building of a Methodist church in Spain? I do not even see how the Orthodox could do that which the Catholic Church cannot do.

The Organization of the World Council

Briefly, this is how the make-up of the World Council was organized at Evanston.

The collective presidency of six members was retained. These officials manifest and symbolize the diversity of the confessions within the Council. The presidents remain in office until the subsequent assembly, but they cannot be consecutively re-elected to a new term. The new presidium chosen at Evanston comprises the following churchmen:

The Very Rev. John Baillie, renowned theologian and Principal of New College, University of Edinburgh, who is a member of the Church of Scotland.

Bishop Sante Uberto Barbieri of Buenos Aires, Bishop of Argentina, Uruguay, and Bolivia of the Central Conference of the Methodist Church (of the U.S.).

Bishop F. K. Otto Dibelius, Bishop of the Evangelical Union Church of Berlin-Brandenburg, and president of the Evangelical Church in Germany, a federation of Lutheran, Reformed, and United Churches.

Mar Thoma Juhanon, Metropolitan of the Mar Syrian Church of Malabar, in South India.

His Eminence, Archbishop Michael, who represents the Ecumenical

Patriarchate of the Eastern Orthodox Churches, and is now the Archbishop with jurisdiction over North and South America, with his office in New York.

The Right Reverend Henry Knox Sherrill of New York, Presiding Bishop of the Protestant Episcopal Church.

Dr. G. K. A. Bell, Bishop of Chichester, is an honorary president. Chairman of the important Central Committee (90 members appointed from the member churches) is Dr. Franklin Clark Fry (United Lutheran, U.S.A.) with Dr. Ernest A. Payne (Baptist, Great Britain) as vice-chairman.

The Council itself consists of three divisions: the Division of Studies, the Division of Ecumenical Action, the Division of Inter-church Aid and of Service for Refugees.

The Division of Studies comprises four departments: those of Faith and Order, Church and State, Evangelism, and Mission Studies.

The Division of Ecumenical Action is formed of four departments consisting of: the Ecumenical Institute, a section on youth, one dealing with co-operation between men and women, and one given over to the apostolate of the laity.

In addition to the Divisions, there are two other departments—one occupying itself with administrative and monetary affairs, and another serving as a bureau of information.

Conclusion

In the course of our exposition, we have freely noted that which from the Catholic point of view seemed to us as either favorable or otherwise during the sessions of the Evanston Assembly. Whether one wished it to be so or not, the painfulness of separation was felt, the desire for unity was experienced. Apart from imposing assemblies, these sentiments will have their effect on the Christian conscience and will be the inspiration of further study, conferences, and prayer. Together with this, we can only hope that the leaders of the World Council of Churches will succeed in avoiding a stumbling-block which would prove fatal to the Ecumenical Movement, namely, that of a designedly anti-Roman activity.

CHARLES BOYER, S.J.

THE UNITY WE SEEK

The conviction that there is something basically wrong in the existence of division among those who profess to follow Christ has taken firm root in the minds of non-Catholic Christian leaders only in the present century. Possibly the delegates from various countries who gathered at Edinburgh in 1910 for the first World Missionary Conference had no realization that their proposals for cooperation among Christian bodies of divergent beliefs would mark the initiation of a new phase of religious history. The story of subsequent gatherings, culminating in the formation of the World Council of Churches at Amsterdam in 1948, is already well known. This organization seeks to bring about, through God's grace and in the fullness of His time, a united body of all who accept Our Lord Jesus Christ as God and Saviour. The various denominations represented in its membership are still a long way off from doctrinal agreement or agreed forms of liturgical worship; their working together gives witness to a recognition of the implications of the prayer of Our Lord "That they all may be one".

Official recognition was given by the Catholic Church to the existence of what is known as "The Ecumenical Movement" in an Instruction of the Holy Office dated December 20, 1950. The desire "that has awakened and is growing daily in the hearts of many that are separated from the Catholic Church, that a reunion be accomplished among all who believe in Christ the Lord" was cited as being "under the inspiring grace of God", and "due chiefly to the common prayers of the faithful".

Prayer for the return of all who are separated from the unity of the Church of Christ has always characterized the official liturgy of the Church. Such prayer has become widespread on the popular level in our own century. The Chair of Unity Octave, begun in 1908 outside the visible fold of the Roman Church, was approved for the faithful in the very first year of its existence. In 1909 it received the blessing of Saint Pius X, and since that time has spread rapidly to all parts of the Catholic world. One result is that at the present time Catholics everywhere are at least as much concerned with the problem of Unity on a popular level as are their separated brethren. In this they have been guided always by their spiritual shepherds, and in a very special way by the present Holy Father, whose many discourses on the problem breathe always the love of Christ the Good Shepherd.

But there is a vast difference in the conception of the Unity sought by Catholics in their prayers and that propounded by leaders of the separated bodies. For the Catholic the Unity of the Church is something that manifestly exists; the object of his prayers, especially during the Chair of Unity Octave, is that participation in this Unity become all the more extensive. The barriers that separate Catholics

from Protestants and Oriental Christians must be levelled; this cannot be done by compromises in matters of faith, but only by the acceptance of what is completely true by all. No official document of the Church has ever, or could ever have, propounded an alternative. Equivocation on the part of individuals who represent the Catholic cause can only bring about confusion; non-Catholics today, and more than ever since Amsterdam and Evanston, know clearly that the Church of Rome makes claims that are unique, and that by her very appeal to a Divine Foundation she cannot depart from them.

Historically, the Anglican authors of the original Church Unity Octave were well aware of the special claims of Rome. The very choice of a liturgical versicle and response for the official prayer-form of the Octave gave manifest witness to their acknowledgment that the Church of Christ was hierarchically organized upon the Prince of the Apostles and his successors. Even more pronounced in this direction was the wording of the original intentions of each day of the Octave. The pattern of Unity desired was conformity with the historic Church that has in every age spoken boldly in the name of Christ. Few Catholic churchmen in our time have followed more closely every effort on the part of Protestants and Oriental Christians in the direction of fraternity and cooperation with the eventual hope of reunion than did Father Paul Wattson, the founder of the Octave. From the time of his reception into the Roman communion until his death he enjoyed the friendship of separated Christians of varying allegiances, and the warmth of his sympathy for their efforts never waned. Yet a glance at his writings indicates that he could not in conscience omit laying stress on the fact that God's will in the manner of reunion was clear. Towards the end of his life, in a sermon given at Washington, he said that the Octave "proclaims at the very outset that the divinely constituted center of ecclesiastical Christian Unity is the Chair of St. Peter at Rome; that and that alone is the final test of Catholic communion. Every one who observes the Church Unity Octave prays definitely and explicitly for the return of all dissident Christians to communion with the Apostolic See. The Octave fittingly ends with the feast of the Conversion of St. Paul because the end and fruit of Church Unity regained in answer to our prayers is the conversion of the world to Christ".

In a more intimate discourse given to the Friars and Sisters of the Atonement during the Octave of 1925 Fr. Paul spoke with deep understanding of the progress of federation among American Protestants and the genesis of the World Conference on Faith and Order. He went on to say:

"Now we ought to recognize in these things a sort of movement of the Holy Ghost in bringing back to some kind of unity those who have been broken up into such an enormous number of divisions. But they need to learn and to recognize, all our separated brethren, that all plans for unity and federation will fall short of the will of God

in the matter of unity among those who profess to be His disciples until His own words, as the Good Shepherd, are fulfilled: 'Other sheep I have that are not of this flock; them also I must bring and they will bear my voice and there shall be one fold and one shepherd'. And that 'one fold' must be the Catholic Church, and the 'one shepherd' the successor of St. Peter, to whom Our Lord originally gave jurisdiction over the Universal Church".

There was no lack of clarity, then, in the objective of the Octave of Prayer for Christian Unity when it was first begun, nor as it was ever afterwards conceived in the mind of its founder. Consequently Catholics the world over who participate in the eight days of prayer in January have a very clear concept of the kind of Unity that is being sought. It does not follow that those who observe the Octave in its original and papally-approved form are to be looked upon as deficient in charity for the very reason that they are explicit in formulating their intentions. On the contrary, genuine love motivates their prayers and sacrifices at this time—a passionate concern for the welfare of those who so far have not been given to see in all its beauty the pattern of Union that is not human but divine in inspiration. This charity takes into full account the sincerity of those who cannot pray for the attainment of something that is contrary to their present expressed convictions. The development of interest in the Octave among those who find great difficulty in appreciating the Catholic position is looked upon only with gratification by the many who keep the Octave exactly as Father Wattson wished it kept. Certainly he himself strove to inculcate such interest. As early as 1912 we find these words of his in *The Lamp:*

"The Holy Spirit is arousing the consciences of the whole Christian family to realize the sadness and pity of it all, and the paramount duty of every Child of God in the twentieth century is to emphasize both in thought and need our kinship in Christ Jesus—whether Catholic or Protestant, Roman, Greek, or Anglican.

"In spite of our own ecclesiastical divisions we can at least love one another and enter into a generous rivalry as to who shall excel in charity. And when we become one in love we shall wake up some fine day and find ourselves one in faith and last of all, one in communion".

In was in this spirit of fraternal love that Father Paul so often asked participation in prayer during the Octave of all interested in the problem of Unity, whatever their present convictions as to doctrinal tests of orthodoxy or the form of government of the one Church. Citations of this nature from the record of his talks on Unity are easy to find; the following one is selected from an Octave discourse given in 1936:

"Cannot our separated brethren of the various denominations at

least unite with us in the recitation of the same prayer, or in some form of address, to our Father in heaven, of similar import?"

Father Wattson's heart would rejoice to know that for 1956 the Commission on Faith and Order of the World Council of Churches has strongly recommended to its members prayer for unity during the period from January 18 to 25. The same spirit that prompted him to plead for the prayers of separated Christians at this time is present in the leaflet recently issued by the Commission:

"Prayer for unity is like prayer for daily bread. It cannot be a careless, occasional prayer. It ought not to be offered only during a special week of the year. And yet there is a manifest value in emphasizing this petition to God at a time when Christians of many communions and confessions can join together. You are invited to promote and participate in this most essential liturgical practice.

"Those who have sincere concern for the divided state of the Church need to hear constantly what the Bible urges and promises: Watch and pray! Pray without ceasing! Pray one for another! This kind (of evil) cannot be driven out by anything but prayer. Whatever you ask in prayer, you will receive, if you have faith. So do Christians hear and believe".

The message of the World Council for observance of the Week of Prayer for Christian Unity gives added incentive for Catholics to dedicate themselves to that "generous rivalry as to who shall excel in charity" envisioned by Father Wattson. The desire "that a reunion be accomplished among all who believe in Christ the Lord" manifest among our separated brethren has been recognized by the Holy See as developing "under the inspiring grace of God". That this desire may be brought to its fruition by Unity within the Church of God on the part of all who are sincerely seeking the truth has been officially recommended by Mother Church to the fervent prayers of her children. There is no better time for concentration of such prayer than the Chair of Unity Octave, which has already had tangible results in bringing back to Unity those who have earnestly sought direction. And this we do best with no concealment of our knowledge of the pattern Jesus Christ has laid down for the government and direction of His Body, which is the Catholic Church.

DUNSTAN DONOVAN, S.A.

SOUTH INDIA AND THE JERUSALEM BISHOPRIC

"The whole is an experiment, and that in so serious a thing as the Christian Church. The mingled Church to be formed . . . has been truly though painfully designated an 'experimental Church'! And what an experiment! . . . under Pastors consenting to receive Episcopal ordination, but not, as they themselves contend, valuing it, if this may even be without profanation . . ."

This quotation might very well have appeared in any of the recent Anglo-Catholic protests against the partial recognition of the Church of South India by the Church of England last summer. But no, it is taken from a letter of Dr. Pusey, written in 1841 to Dr. Howley, Archbishop of Canterbury, protesting against the establishment of the Jerusalem Bishopric. (1)

Plus ça change, plus c'est la même chose! The South Indian scheme has been hailed by its supporters and deplored by its critics as a novelty, a new experiment in oecumenical reunion. Anglican papalists denounce it for cutting the Catholic ground from beneath their feet, fearing that it has in some way vindicated the condemnation of their orders by Leo XIII. A glance back into history, however, should convince them that most of what they deem the objectionable elements of the South Indian scheme have their precedents a century ago when the Jerusalem Bishopric was established.

True, there are differences as well as resemblances in these two crises which have rocked the Anglican establishment. The Jerusalem Bishopric was state-inspired, and at no stage was the corporate episcopate consulted. There is little doubt, however, that if the scheme had been submitted to the Convocations at that time it would have received approval—but Convocations were not restored to the Church of England until 1850. The Jerusalem proposal originated with Frederick William IV King of Prussia, who sent the Chevalier Bunsen to England in the summer of 1841 to press it on the English government and Church. It seems to have been intended to pave the way for a recognition by the Church of England of the new state Church of Prussia, and ultimately for some closer alliance between the two bodies. Clearly the sympathies of Queen Victoria strongly favoured the scheme. Archbishop Howley's own statement on the Jerusalem Bishopric expressed the hope that this foundation would pave the way to a considerable unity "of discipline as well as of doctrine between our Church and the less perfectly constituted of the Protestant Churches of Europe." Commenting on this to the Church Congress at Cheltenham as recently as 1928, Dr. Adolf Deissmann, a German Lutheran of Berlin

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(1) *Life of Edward Bouverie Pusey* by H. P. Liddon, D.D., vol. ii, p. 257.

University, declared that "this is indeed the programme of 'Faith and Order'. One can say of the Primate of All England, as was said in the Gospel of St. John, that being high Priest that year, he prophesied'."(2)

Bunsen himself was an out-and-out Protestant who had no belief in the sacramental necessity of episcopate or priesthood, but maintained that any father of a family might validly consecrate the Eucharist. In his view the proposed bishopric would lead to the foundation of a new comprehensive body which was to supplant eventually all other portions of the Church. (3) More than a century later the same hopes have been put forward for the Church of South India, and a keen supporter has called it "a vanguard into the future, a kind of first-fruits of the coming Great Church. It has discovered that differences need not divide, but can contribute to a richness and fulness of common life." (4)

The projected Bishop of Jerusalem was to be appointed in turn by the crowns of England and Prussia, to take charge of Anglicans as well as German Protestants and any others who might be willing to place themselves under his jurisdiction in the Holy Land, Syria, Chaldea, Egypt, and Abyssinia. The Bishop, whether English or German, was empowered to ordain Anglicans on subscription to the thirty-nine articles, or Lutherans on subscription to the Confession of Augsburg. Each was to use his own formularies. Gladstone pointed out that the real object of this anomalous arrangement was not so much the spiritual shepherding of English and Germans in the Near East as to inaugurate "an experimental or fancy Church, in which the Church of this country takes the opportunity of declaring its distinctive institutions to be of secondary importance, and joins hands, not even with the Lutheran, but with the Evangelical system, which I imagine in Germany is a term of lower import." (5)

Nevertheless on October 5, 1841, an Act of Parliament was passed to carry the proposal into effect, and on November 7 Michael Solomon Alexander was consecrated the first Anglo-Prussian Bishop of Jerusalem by the Archbishop of Canterbury and the Bishops of London, Rochester, and New Zealand. Opinion was sharply divided, and protests poured in. In an unpublished letter to the *Times* Dr. Newman asked "Why must the successors of Augustine and Anselm become superintendents of a mixed multitude of Protestants?" In an even stronger protest to his own Bishop of Oxford he compared the Jerusalem scheme to giving Bishops to a Baptist or Wesleyan body with-

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(2) *The Anglican Communion, Being the Report of the Church Congress at Cheltenham,* 1928. p. 397.

(3) *Memoirs of J. R. Hope-Scott,* vol. i, p. 292.

(4) *What Is This Church of South India?* by Douglas Webster, p. 30.

(5) *Memoirs of J. R. Hope-Scott,* vol. i, p. 322. Letter from the Right Hon. W. E. Gladstone.

out asking their reconciliation or abjuration — a comparison truly prophetic, not only of the present Archbishop of Canterbury's Cambridge Sermon inviting Nonconformists to "take episcopacy into their systems" but also of the present situation in South India.

A protest to Dr. Blomfield, Bishop of London, elicited the response that Dr. Pusey and his friends "laboured under a nervous excitement which prevented their taking a sound view of any Church question" (6) —a remark repeated almost *verbatim* by his successor Dr. Wand in reply to a protest on South India from the present writer! The analogy with South India is again powerfully emphasised in Dr. Pusey's letter to the Archbishop with which this article opened. After citing Scotland as an example of the mistake of offering the episcopate to people not wanting or valuing it, and recalling His Grace's hope that the Jerusalem Bishopric would lead to disciplinary and doctrinal unity between the Churches of England and Prussia, "i.e. that they will be one Church, through the absorption of the Lutherans into our Church, and the reception, on their part, of all those things for lack of which they are at present "imperfect'." Dr. Pusey continues, "Their view is wholly different . . . they look upon the diversities of Christian worship as immutable, inalienable; such diversities, among Protestant bodies, belong to the very principle of unity, and are looked upon as upheld by our Blessed Lord Himself." (7)

This language is strangely reminiscent of the South India controversy today. Hopes are expressed that the Church of South India is growing together into doctrinal and liturgical unity; yet it is explicitly stated in its Constitution that "no forms of worship which before the union have been in use in any of the uniting Churches shall be forbidden in the Church of South India" and that (subject to special regulations concerning ordinations and the essential elements of Baptism and Holy Communion) "every pastor and congregation shall have freedom to determine the forms of public worship." (8) Furthermore it is provided in the Basis of Union that teachers may continue to use the catechetical materials which they formerly used as Anglicans, Methodists, Presbyterians, or Congregationalists, as long as they are "not inconsistent with the doctrinal standards officially set forth by the united Church." (9) This proviso in itself shows how elastic those standards of doctrine are.

In 1841 the great bulk of Evangelicals, Latitudinarians, and Central Churchmen in England undoubtedly approved of the Jerusalem Bishopric, and Anglo-Catholic protests fell on deaf episcopal ears. Some ten

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(6) *Life of Edward Bouverie Pusey*, vol. ii, p. 253.

(7) *ibid.*, p. 259.

(8) *The Constitution of the Church of South India*, p. 11.

(9) *ibid.*, p. 72.

years later, after the Gorham Judgment had further exacerbated High Church loyalties, Robert Wilberforce planned a scheme with others like-minded to form a "Free Church" of England on the lines of the Non-Juror schism which would preserve what he regarded as the true Catholic traditions of Anglicanism, repudiate state encroachments, and claim to be the true Church of England continuing, as some Presbyterians discontented with their Kirk had just done in Scotland. Nothing came of this rash suggestion. Archdeacon Manning's refusal to consider joining it was witty and to the point. "No, three hundred years ago we left a good ship for a boat; I am not going to leave the boat for a tub." Yet in 1955 there appeared in the pages of the *Pilot*, the organ of the (Anglican) Society for Promoting Catholic Unity, a precisely similar suggestion to enable Anglo-Catholics to rid themselves of the responsibility for South India.

Despite differences in detail, then, it will be seen that crises in the Anglican Church follow a well-defined pattern. A situation arises which is hopelessly compromising to the Anglo-Catholic position, but which has the support of the vast bulk of the Church of England. Anglo-Catholics protest against it without avail; a few leave the Establishment and submit to the Catholic Church, but the majority hang on, apparently under the impression that by protesting they clear themselves of complicity even though they acquiesce by remaining in communion with a Church that has so compromised itself. Eventually they get used to it and forget all about it, awaiting the next crisis which, they say, really will split the Church of England. The Jerusalem Bishopric came to an end in 1881 with the death of Bishop Joseph Barclay, the third holder of the see, who had been appointed by England. (10) Hence Anglican histories tend to belittle the whole episode, writing it off as a short-lived and unfortunate experiment, following which sounder views prevailed. This view, however, totally ignores the fact that Anglican protests had nothing whatsoever to do with its demise. King Frederick William IV of Prussia died in 1861, and his brother William I was not interested in the scheme, and refused to appoint in his turn. It was Prussia, not England, which brought the Jerusalem Bishopric to an end. (11)

South India, on the other hand, shows every sign of permanence and vitality. It may well prove the model in some respects at least for further pan-Protestant reunion schemes both in the mission field and eventually at home in England. Will Anglo-Catholics continue to acquiesce in this, if the process of Protestant amalgamation is suf-

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(10) The second Bishop, the only one appointed by Prussia, was Samuel Gobat von Cremines, who occupied the see from 1845-1879.

(11) The present Anglican Bishopric in (not of) Jerusalem was established some years later, and has no direct continuity with the earlier Anglo-Prussian foundation. The appointment is made by the Archbishop of Canterbury alone.

ficiently gradual? Ten years ago there was a spate of pamphlets from the Council for the Defense of Church Principles against the possibility of accepting the South India scheme. These included an *Open Letter to the Archbishop* signed by the heads of the male Anglican religious orders who threatened to secede if the plan went through, and a powerful polemic *Priesthood and South India* from Dr. E. L. Mascall urging that the recognition of South Indian orders would undercut the classic defence of Anglican orders. The present writer interviewed a signatory of the former after the recent Convocation decision and asked him, in view of his earlier stand, why he proposed to remain an Anglican. After a moment's silence he replied, "I suppose I've changed my mind!" And Dr. Mascall has recently produced another pamphlet defending South Indian orders, and actually hailing the decision of Convocation with joy and relief. (12) The clue to this surprising yet typically Anglican *trahison des clercs* lies probably in a significant remark made to the present writer by another very prominent Anglo-Catholic leader, who begged him not to push the question of South Indian Orders to extremes. "That," he said, "will only play into the hands of Rome."

Cardinal Manning, who met the same situation a century ago, wrote in 1864 (when the Jerusalem Bishopric was still in being): "Time was, the Jerusalem Bishopric shocked and alarmed the members of the Church of England, even to contemplating withdrawal from a body which had implicated itself with the congeries of heresies and schisms which make up the Evangelical Protestantism of Prussia. Since then, bishops of the Church of England have fraternised with Swiss Presbyterians and Swiss Unitarians; and four Archbishops have signed a document in praise of the bishop in Jerusalem . . . But who is free from compliance with this alliance and solidarity, to talk as men do nowadays with the Protestants of Germany? Time was, that Anglicans would have protested against Luther and Calvin as much as against St. Pius V or Pius IX. But now they are actually in union with them, and are silent." (13)

To understand the enigma it is necessary to realise the extent to which the Anglo-Catholic movement has been captured by that very liberalism which the original Oxford reformers set out to combat. Even in Manning's day the seed was sown, and the letter cited was mainly concerned with the ineffectiveness of Anglo-Catholic protests against the appearance of the dangerously liberal publication *Essays and Reviews.* Today the view is widespread that Anglicanism offers a kind of "alternative Catholicism" free from dogmatic rigidity and sensi-

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(12) *The Convocations and South India,* by E. L. Mascall, D. D. (1955).

(13) *England and Christendom* by Henry Edward (Manning) Archbishop of Westminster, pp. 15-16.

tive to modern currents of thought and ways, yet basically faithful to the historic creeds and the tradition of the Fathers. Anglo-Catholicism has ceased to be a well-defined party, particularly since the episcopate killed much of its original fervour by meeting it half way and giving it a qualified approval and even blessing. The very term has become almost indefinable, and churchmanship instead of being grouped into parties is now more comparable to a chromatic scale leading from the base notes of the dwindling ranks of extreme Evangelical and fundamentalist Protestants to the high treble pipings of the small school of Papalists. The great majority of Anglicans, however, including a considerable number who wear chasubles, burn incense, and talk in Catholic terminology, appear to hold with varying degrees of tenacity the broader oecumenical view of Christian unity. It is held that the One Holy Catholic and Apostolic Church nowhere exists on earth in the visible unity that is proper to it, but has been split over the course of history into fragments. Schism is therefore within the Church not from it. Some bodies have clearly strayed very much further than others, but the acceptance of the Lambeth Quadrilateral (14) including especially a willingness to submit to the oversight of bishops in the historic line, is all that is required to re-establish Catholic unity and to fulfil our Lord's prayer "ut omnes unum sint." As to the reconciliation of conflicting doctrines, most Anglicans are content that the *de facto* comprehensiveness of the Church of England should receive *de jure* recognition in reunion schemes, that a variety of "insights" is to be valued, and the affirmation of that truth which led each body to separate itself will be its contribution to the faith which the Great Church must possess.

That this tolerant and purely empirical theory of the Church bears not the slightest resemblance whatsoever to the Body of Christ as it appears in Holy Scripture and Christian tradition appears not to disturb the average Anglican in the least. There are the Papalists and others who vigorously protest against it, and who are continuing to protest against South India. But their refusal to recognise this decision can have no other effect on the course of events than to salve their own confused consciences, and at best to slow down the tempo of future pan-Protestant rapprochements. As with the Jerusalem Bishopric, the protests will fade out in time and leave nothing behind. In twenty years time Cardinal Manning's query may well be repeated in this context—"Time was when South India shocked and alarmed the members of the Church of England, but who protests against it now? Yet who is free from compliance?"

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(14) The Lambeth Quadrilateral, put forward as a basis of unity, consists of (a) the Holy Scriptures as the basis of faith; (b) acceptance of the Apostles' and Nicene creeds; (c) the two Gospel sacraments of Baptism and Holy Communion; and (d) the historic episcopate. All of these, as South India has shown, can be interpreted fairly liberally.

The Catholic can only echo the closing words of Manning's same letter to his anonymous Anglican friend: "I can only pray that the Holy Spirit of Truth, who alone revealed the science of God and of His Son, and always, in every age, by His immediate presence and assistance in the one and undivided Universal Church, perpetuates, defines, and propounds the faith, may in this moment of confusion reveal Himself to many; that they may come forth from the spiritual captivity in which they are bound, and return to the liberty wherewith Christ has made them free; free not only from human errors, but from all human authority over their faith, by submission to the Divine Truth, and the only Divine Teacher among men—the Church of Jesus Christ."

WALTON HANNAH
Collegio Beda - Rome

PRAYER: INSTRUMENT OF UNITY

"Again I say to you that if two of you shall consent upon earth concerning any thing whatsoever they shall ask, it shall be done to them by my Father who is in heaven. For where there are two or three gathered together in my name, there am I in the midst of them." (1)

Surely, are there not more than two of us, more than three, to beg and win from the Father, not any kind of favour, but the priceless grace of the return of our separated brethren to the unity of the Church? Are there not thousands of us, millions of us, scattered over the world, united today in our prayer to the same Lord? Will Christ, then, fail to be in the midst of us and the Father refuse to hear us? It may be that there will be no immediate answer. No, but whatever way we imagine it, has not an auspicious beginning been made towards the fulfilment of our prayer? (2)

There are so many passages in the Gospel in which Our Lord extols the compelling power of prayer.

There is the parable of the friend who becomes unbearable through his persistence, as well as that of the disreputable judge. The one does not show himself as particularly well-disposed, and the other would hardly be called honest or punctilious in his professional conduct. But both acknowledge themselves constrained to yield through the persistence of their suppliants. There is more to it than that. Our Lord, in commenting on the two parables He Himself had just invented, deepens their moral. He insinuates that our pertinacious demands as it were wrest from the Father what we insist on having. We become like a headstrong child who obliges a condescending mother to yield to his whims. God would not otherwise be doing justice towards His elect who cry to Him day and night. "If you then, being evil, know how to give good gifts to your children, how much more will your Father from heaven give the good Spirit to them that ask him."(3)

There is something we must not forget. Our separated brethren, whether they be Orthodox, Lutheran, or Anglican, address their prayers

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(1) Matt. 18/19.

(2) Does this divine promise which we have just cited have in mind just Catholics? The Gospel text gives no warrant for any such restriction. It is true that the prayer of the faithful, whoever he be, is certainly his own, a creature's prayer. But over and above this, it is the prayer of Christ. For the prayer that comes from Christ, whether the believer is aware of it or not, comes from the lips and the heart of him who offers it. But through Christ it rises up to the Father in a sort of circumincession of the Eternal Word and partakes of all that He has arrogated to Himself in His office of Mediator.

(3) Luke 18/6 should be compared with Luke 11/9 sqq. and Matt. 7/7 sqq. Does the passage there appear to have only Catholics in view? Those who pray to the Lord imbued with the plenitude of doctrine? Does not this interpretation seem to force the text?

to the Father. Faithful to the Gospel, they pour out their prayers in accordance with the prescriptions of salvation and the specific instruction of Our Lord—as we chant in the preamble to the "Pater Noster" at Mass. They acknowledge the divinity of Christ and of the Spirit who has spoken through the Prophets. When they pray in a spirit of humility, desiring to submit to the divine will, their prayer rises up in Christ Jesus. How could the Father fail to grant them one day the fullness of light and complete understanding, and, just as to us, the gift of His Holy Spirit? That day He alone knows, and His Son does not choose to reveal it to us.

During His life Our Lord did not limit the benefit of His gifts and of His miracles to His disciples or to sympathetic Jews. He even cured people who made no request of Him. (4) He demanded neither faith nor special dispositions of heart as a prerequisite of the miracles He worked in favour of others. Not that He did not grant them these at the same time. But He did not make of them an indispensable condition. There is the instance of the pagan woman, the Syro-Phoenician. She moved His heart, and extorted from Him what, one might say, He had no intention of granting. There was no pleading on the part of mutual friends, as in the case of the centurion—no, the gift was given just because she persisted in her prayer. (5)

The pagans, then, these people who had received none of the solicitude which Our Lord showed towards the children of promise, obtain from Him what He does not seem disposed to grant: the stubbornness of the pagan, one might feel, has triumphed over the inflexibility of the Saviour. Surely, then, those children who lay claim to His precepts and His counsels, children baptised in His name, even if not in His Church, would have much greater success in speedily obtaining not only what He does not wish to refuse but also what He most ardently desires—that there should be but one fold and one shepherd, and that we may all be one in Him as He is One with His Father.

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(4) John 5/5 sqq.

(5) Of course, Our Lord dramatised His action in order to persuade us of the power of perseverance in humble, confident, and completely trustful prayer — the kind of perseverance that seems to force the hand of God, to change His most determined decisions. The pagan woman did not have accurate knowledge of the true God, for she was living in a false religion. She made her prayer to the authentic legate of the Most-High whom she recognised in Jesus. Doubtless her conception of Him, many of her ideas in fact, would have gravely scandalised the Pharisees of that time and of our own. But she speaks to Him with all the tenderness of a mother, there is no limit to the power she attributes to the prophet, and her humility seems to disconcert, if that were possible, Our Lord Himself. When compared to the dogs, that most despised of animals in the East, she takes up the comparison and far from allowing it to crush her, uses it to urge her case. From it she draws forth a prayer of such spontaneity and appropriateness that one sees the keenness of her soul. She appears to know just how to catch Our Lord by surprise, and He, placed at a disadvantage, cannot escape and is constrained, as it were, to perform a miracle. "O woman . . . be it done to thee as thou wilt". (Matt. 15/28).

Is not His Passion sufficient witness of His thirst for total unity and perfect fulfilment, and of His desire to find no vacant place at the family table? In those three parables of the hope of the world, which are also parables of love, (6) with their sense of proportion which mistifies us as much as it did Péguy, the ninety-nine faithful are apparently considered to be of less value and interest than the one rebellious soul who has run off and risked her own perdition. The same kind of welcome awaits her as was the case for the ungrateful son. Such a manner of reckoning is almost enough to dissuade one from being faithful if one were to take these parables literally, enough to make us want to run off and sin so as to be coaxed, courted, and welcomed back with a warmth that is almost weakness.

The more one thinks about the parable of the prodigal son, the more one becomes convinced that the father must have often looked along the road on which his younger son ran away—for his paternal love never changed—the road along which he who bore his father's name, who resembled him, could come back. Otherwise, how was it he so easily recognised him when he was still so far off? If the elder son had shared his father's sentiments, would he have been able to bear the empty place at his side without pain and anguish? Like a deep open wound, this void should have torn at his heart. Always painfully conscious of his missing brother, how could he go on living without feeling the desire to go and bring him back, and set him again in his rightful family place which in the father's mind would always be his? Surely, the sight of his father's grief ought to have obliged the elder son to go and look for the other. In the final count, was he not also his brother's guardian and protector?

Are we today to be just as lacking in feeling, just as heartless as this first-born, who shows himself to be an unpleasant, self-satisfied pharisee, quite content with his advantages whose priceless worth he fails to appreciate? Are we really one in desire with the Father and His Son that not one of our brothers should perish? Do we really desire that they should share the same life as we do, in the same measure and ever more abundantly? That there should be glory to God from this moment and joy on earth as before the angels of God, because now there is no longer an empty place at the Wedding of the Lamb? How can there be no shadow on our rejoicing as long as the seats at the Eucharistic Banquet are not filled!

We have only to deepen our knowledge of the Gospel to become aware that Our Lord seems to be expecting and demanding more from us. "If therefore thou offerest thy gift at the altar, and there thou rememberest that thy brother hath anything against thee: leave there thy offering before the altar and go first to be reconciled to thy brother:

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(6) Luke ch. 15.

and then coming thou shalt offer thy gift".(7) Our Lord seems to put our unity and mutual love before the worship we owe the Father. At the very least, He makes reconciliation with our brethren the indispensable condition of our being able to offer God our oblations in a spirit of serene self-abandonment, untroubled by the fear that we are holding something back. (8)

This instruction covers our relations with all men without exception, whether they be our pagan brothers or our separated brethren. The joy and happiness of our Masses cannot be unqualified here below as long as we, the mediocre servants of the King, have not brought into the festive hall and found seats for the thousands of pagans who languish along the roads of the world, in its hedge-rows and by-ways. They also have received invitations, and it is our duty to go and look for them. However, while we await a day that may be far off, if we are callous enough to take a selfish delight in our blessedness, will we not rightly deserve Our Lord's reproof: what reward shall you have? Do not pagans and sinners do as much? What merit is there in your prayers and sacrifices?

The Mass was never meant to be a banquet for us alone, without the others. To have the idea of appreciating its joys and treasures with no thought for those who are absent is to falsify both the meaning of religion and of the Mass itself.

Can our joy at our Mass be untroubled as long as there are brethren who believe in the Lord Jesus and celebrate at the same time as we ourselves, on other altars, the memorial of the Saviour? They use the same words as we do, the Lord's words, the same phrases from the Gospel, and in memory of Him. Just as we, they mean to participate in the new Pasch. For many of them, in our eyes, this repast has no life-giving food, a repast that fails to satisfy. In any case, if we are true to our consciences and to God, though we imitate the same identical gestures—those of our common Lord—and though we pronounce words that remain always His, we cannot in loyalty sit down side by side and drink of the same cup at the banquet of the Lamb who was slain.

It is part of our lot in everyday life to experience very real joys. We find them in any family circle. It is rare that all those whom we love can be present at a marriage, or a baptism, or an anniversary: someone cannot come; someone has passed away. The joy of the occasion, nevertheless, binds all of us there together; it hovers over

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(7) Matt. 5/23.

(8) This command of the Master would seem to have in view the dissensions and quarrels of Catholics among themselves. But does not such an interpretation unwarrantedly whittle down His demands? The demands of the Gospel are as infinite as God; there is a certain unrelentlessness in the way in which they tend to require more and more.

us and is all around us. Yet there is something, a word, a thought, that grates, taking away from the completeness of our happiness. Slight though it be, it does need an effort to forget and to carry on, and to persuade ourselves that living or dead, our poignantly absent dear ones share in our joy, and are united with us in the communion of the elect of Jesus Christ.

And so our happiness cannot be constant, complete, surpassing expectation and brimming over, like that which Our Lord promises us in St. John; we are torn apart too much by our dissensions, we who use the name of the same Father and the same Elder Brother, possessors of the same heritage. Our joy cannot be full as long as these discords of ours effectively prevent us from finding a place in the symphonies and choirs of the final triumph of the sheep and children who have been found.

"Ask", insists Our Lord to His Apostles. "Hitherto, you have not asked anything in my name. Ask, and you shall receive; that your joy may be full". (9) Our joy will be infinite like God: our joy and His, that of Heaven's elect and of the three Divine Persons. In our prayer let us insist with that ardour that compels the kingdom of heaven. It will win what the heart of Christ and our own desires so much, that unity in which, without any shadow of reservation or hesitation, we will be able to love and understand one another, and together eat and be filled of the same Body of the Lord broken for us on the same altar. For, just as the first disciples who had but one heart and one mind—the Holy Spirit and the Lord Jesus—we will see all things with the same eyes. Everything will be in common: what is ours will be theirs, and vice versa. And all that is Christ's will be our very own.

The eighteenth chapter of Genesis tells us that if the Lord had found ten just men in Sodom, He would have pardoned that wicked city and yielded to the pleading of Abraham. Are there not ten just men to be found to win from the heavenly Father the joy of reconciliation? Would not God be more disposed to grant justice to His elect if they cry to Him day and night? (10)

Israel came back from Egypt towards the Promised Land. Amalec engaged them in battle in the valley of Rephidim. When Moses raised his arms to heaven, Israel gained the advantage. When fatigue made him drop his arms, Aaron and Hur held them up until the evening. And finally Israel was victorious over Amalec. (11)

The nails of the Cross hold stretched open for all eternity the hands of the Lord Jesus to gather together a rebellious wayward peo-

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(9) John 16/24.

(10) Luke 18/7.

(11) Exodus 17/8 sqq.

ple, our separated brethren and us with them. More powerful and more unyielding than the Roman nails, sweeter and more soothing to His agony and torture, may our hands raised in prayer, the elevation of our offertories and of our consecrations support and strengthen—if one may be permitted the comparison, like the hands of Hur and Aaron—the Prayer of the Last Supper and the Lord's Sacrifice on Calvary: that, in accordance with the earnest desire of His heart, He may gather together in the same fold all His scattered children for whom He shed his blood. These children all look to His Cross, but today they are still divided among themselves, strangers in part to one another, almost like hostile brothers grouped around the bed of a father or mother whom each loves sincerely but in his own way. May the Lord incline His head, close His arms and gather beneath the same mantle of His blood all His flock without exception, to be infinitely loved, never to stray again.

J. ROCHE, S.J.

COMMENTS AND DOCUMENTS

DR. FISHER'S ADDRESS TO THE CONVOCATION OF CANTERBURY

We have already referred (in the previous number of *Unitas)* to the disquiet caused in England by the decision of the Convocations of Canterbury and York this past July with respect to the Church of South India. By reason of that decision, an extensive relationship of intercommunion was established between the Church of England and the Church of South India. Instead of subsiding, the dissatisfaction in Anglican circles seems rather to have grown apace. Accordingly, we feel that we owe it to our readers to inform them of the succession of events. We do this, however, not with the intention of intruding into the affairs of others, but rather in the interest of souls and likewise because we believe that we are rendering assistance to our separated brethren by exposing to them the Catholic point of view.

Dr. Fisher, the Anglican Archbishop of Canterbury, has acknowledged the uneasiness, and even the alarm, brought about by the resolutions made at the July Convocations. In order to dispel this anxiety, he chose to read before the Canterbury Convocation of the 11th October an address in defense of those resolutions. We feel that it would be quite in order to summarize this document for our readers as well as to comment on one or the other of the points made.

In brief, the explanations given by the Anglican Primate were these: The uneasiness manifested in the wake of the decisions affecting the Church of South India was simply due to an unacquaintance with the facts, to prejudice, or to the difficulty of viewing the question in the proper perspective. Indeed, what had Convocation actually done? It had simply acknowledged that the Orders conferred in South India were equally as valid as those conferred in England, and had admitted the logical consequences of that recognition. The resolutions in question had been adopted almost unanimously. Account had been taken of the scruples of a minority which at the Lambeth Conference of 1948 had urged a further delay. Seven years have elapsed since then, during which time the "CSI is found to have developed greatly in its Catholic unity and stability." Doubtless, the CSI for the present admits of irregularities which the Church of England would not tolerate among her own; but so long as this situation remains only a temporary one, it simply stands in the way of establishing full intercommunion. That which certain Anglicans fear most of all is that the South India union is but a beginning and that other similar reunion schemes are being contemplated. True, there are plans for further unions, but they will no longer be proposed in the same manner as that affecting the CSI. Instead, the necessary conditions will be posited to make full intercommunion possible from the very beginning. It is not true to say that any element of sound doctrine has been sacrificed. It is theology itself which has made it evident that certain differences can be abolished and others legitimately retained. The effort is simply being

made to promote fellowship as far as sollicitude for the truth will allow. The status of belonging to the Church admits of various degrees. In any case, it is manifest that Catholic truth has been making progress in South India. What is the principle objective is not reunion, pure and simple, but rather the fullest possible extension of intercommunion. Granted that such a step presents its difficulties, it still remains a duty; and furthermore it is to be kept in mind that the path of Christ is a narrow one.

This vindication by Dr. Fisher is indeed not only an able one, but it reveals a conviction which cannot leave an observer indifferent. Basing himself upon principles which he believes to be those of the Church of England, the energetic Primate defends the work of Convocations with vigour and assurance. He does not only justify it, but he is admittedly proud of it as being an ecumenical success and one which contributes to the progress of Christianity.

However, in Dr. Fisher's address there are tenets to be found which Roman Catholics and a part at least of Anglo-Catholics will not be able to accept. There is first of all the principle which gives rise to the fundamental decision of recognizing the validity of the Orders in the Church of South India which are conferred — or at least can be conferred — without there being present the necessary intention on the part of the minister and on the part of the recipient. To administer or to receive the priesthood requires that one know and that one will what is being effected. One must have the intention of doing what the Church does. If the Church understands the Order to be a sacrament, then it is not at all administered by one who excludes the intention of conferring a sacrament; nor is it at all received by an individual who excludes the intention of receiving a sacrament. Now the agreement reached by the originators of the Church of South India allows for the administering and the reception of Orders without the adherence to any determined doctrine concerning those Orders. Under these conditions, we fail to see that such ordinations can be declared valid.[1]

Another principle which is assumed by the Anglican Primate is this, that it is not necessary for two churches to share the same faith in order to be in communion with one another. In South India the Anglicans who maintain that Orders constitute a sacrament are in communion with non-Conformists who do not admit this at all; and the Anglicans of England in turn are in communion with those of South Idia. Can this communion be genuine? Can it be called such in the traditional sense of the term?

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[1] A distinguished professor at Oxford, Dr. E. L. Mascall contests this point. He cites a decision of the Holy Office which declares valid certain baptisms when the one conferring them held that Baptism does not produce any effect on the soul.

But it is one thing to be mistaken in denying the effect of Baptism (which does not hinder one from wishing to do what the Church does), and another thing to exclude that effect, which is incompatible with the intention of doing that which the Church does. This is the able distinction which Fr. Maurice Bevenot, S.J. makes in his reply to Dr. Mascall in the *Tablet* of 26 November, 1955.

The notion of communion has evidently widened in proportion as that of an obligatory faith has diminished. Matters have come to a point where a distinction is made between essential truths and other verities, in such wise that one may affirm that a truth is part of divine Revelation and yet accept a relationship of intercommunion with other Christians who deny it. This is equivalent to admitting that differences in matters of faith are compatible with intercommunion. But where is one to find a firm foothold on this incline, especially when he acknowledges the absence of an infallible authority to define what is essential?

I realize that there are those — and among them even Roman Catholics — who think as does the Archbishop of Canterbury that the union achieved in the Church of South India has had some happy results: It has brought in the tradition of the episcopacy where it had been abolished, and there is hope that the practice will bring about a betterment of doctrine. And yet no matter how optimistically one may view the future, I cannot help thinking that the advantage gained — assuming that it is a real one — is dearly paid for by a relaxation of Anglican doctrine; and that in any case the best results do not at all prevent one from judging the nature of the cause which has brought them about. The Church in her enthusiasm for our sublime redemption goes so far as to call the original sin a "happy fault" — *felix culpa,* yes, but a *culpa* all the same.

It is doubtless the distinction between the essential and the accidental in matters of faith which gives rise to the concept that there are degrees of membership in the Church, according as one admits more or less of revealed truth. But the traditional teaching is quite another thing. Faith requires the acceptance of revealed truth in all its entirety, for the rejection of even one point would render void the very motive of faith which is divine authority. If one has a mistaken notion of things, or if one is in schism or heresy, even in good faith, he no longer belongs to the Church except by an implicit desire which nevertheless could be sufficient for salvation.

We do not believe that an honest intransigence on doctrinal issues is an "obstacle" to the reunion of Christians which is so much to be desired. Quite to the contrary. It is only doctrinal oneness that can bring about unity; and it is only one if it is entire and exclusive. The fact remains that the preservation of unity in the faith or the return of those who have lost that unity are difficult tasks. It is just as the Archbishop of Canterbury said in the address under discussion: "... the path on which Christ sets the feet of His people is always narrow and always perilous."

CHARLES BOYER, S. J.

THE RELIGIOUS PEACE OF AUGSBURG — A COMMENT

On the occasion of the millennial celebration of the Battle of Lech, when through the instrumentality of St. Ulrich, bishop of Augsburg, the pagan Hungarians were overcome and western Europe saved from a new barbarian invasion, the Holy Father addressed a letter commemorating the event to His Excellency, Joseph Freundorfer, the present bishop of Augsburg.

In this letter of last June, the Pope also goes on to speak about another important event that took place in Augsburg 400 years ago. This was the signing of the so-called Religious Peace of Augsburg on September 25, 1555. Referring to this treaty, the Holy Father wrote:

"The city of Augsburg is likewise commemorating this year another happening of weighty consequences which took place within its walls. This was the signing on September 25, 1555, of the agreement called the Religious Peace of Augsburg which sealed the religious separation in Germany. The common good of the kingdom as well as that of the Church, for which it was a question of existing or of not existing within the interior of the German frontiers, justified the endorsement of the Catholic princes of this religious treaty. Nevertheless, one will not hold it against us if in the religious break-up of Germany and of Europe We see the most telling blow that could have been struck against the Christian West and its civilization. With that period in mind, might We not express the hope that the way indicated to the West by Divine Providence is that which leads ever closer to that lost unity? In regard to the West, We cannot help repeating here the declaration We made exactly three years ago in reference to European civilization, namely, that 'it will be either genuinely Christian and Catholic, or else it will be destroyed by the devastating fire of that other culture for which matter and physical energy constitute the only reality.' "

It is clear that the Holy Father does not consider the Religious Peace of Augsburg as a benefit for the Church and Europe or as something about which one might rejoice 400 years later. This peace, which did not restore unity but acknowledged division, was a political expediency justifiable only in the light of the unfortunate circumstances of that historical moment. It is indeed gratifying that in our time Christians are realizing ever more clearly the deplorable state of Western division, and everywhere the cry for unity is accentuated. Touching on this longing for unity, the Pope expresses two verities which should be a common ground for all Christians. The attainment of true Christian unity is first of all a return to that lost unity and therefore not the fabrication of an artificial unity not based upon the sources of historically revealed truths. Secondly, Western culture must be genuinely Christian and Catholic if it is to withstand the threat of purely materialistic forces. More concretely expressed, we may see in these words a paternal anxiety for the Western world of today; indeed, the unity of this world is too superficial and its culture too decadent to be a

confidence-inspiring power against the communistic world which manifests a cohesion as fast as steel and operates according to a clearly described ideology.

This letter of the Pope was subsequently made the subject of a pronouncement by the Protestant Church of Bavaria. The Lutheran Clerical Board of Munich acknowledged the message as follows:

"For us Evangelical Christians also, the signature given 400 years ago to the Religious Peace of Augsburg recalls a confessional unity lost and the consequences of this fact for Germany and for Europe. We deplore this. However, the only real aid that can come to Germany and to Europe is a religious unity based upon truth.

"It is the truth of the Word of God which opened up a way for itself during the Reformation. The Religious Peace of Augsburg cleared the way in Germany for the pure and unfettered message of the Word of God; it assured to our forebears, although not without restrictions, the liberty of confessing (their faith). This is why we Evangelicals thank God for this event.[1]

"We are confident that the truth of God, in spite of a painful separation, holds together in a hidden unity those who are docile to its demands. To our way of thinking, it is only the taking of this truth seriously that holds out to us the promise of prevailing over the conflicts of our present-day world. The individual who is open to the truth of God also practices that veritable tolerance which, without compromising the truth, honors his neighbor in the love of Christ."

The difference of this statement in comparison with the letter of the Pope is quite evident. For the Lutherans the Religious Peace of Augsburg, besides confirming Christian disunity, was likewise a happy event bringing with it the freedom of the Reformation. From that day on the Word of God was for them liberated from its fetters and could now run on in unhampered expansion. The question now arises: Is Christian unity possible in our day and age? For the Pope, the restoration of that unity is the return to Rome. For the Bavarian Lutherans, the return of Protestants to Rome belongs as much to the realm of the impossible as the conversion of Rome to Protestantism. Consequently, unity between Christians today can be only of a vague hidden character which has a claim at least to tolerance and mutual respect. As a result, we are constrained to admit that the Christian world is not able to present itself as a substantial unity in the face of its opponents who can boast of a cohesive offensive power.

In spite of the difficulties involved, the Lutheran answer does not preach despair: the divine promise of support in the midst of dangers is the unique shield of the Christian world. A Catholic can perhaps

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[1] Dr. Hans Lilje, the Lutheran Bishop of Hanover, likewise does not agree that the treaty of Augsburg was a catastrophe for Western Europe. In an article appearing in the Hamburg *Sonntagsblatt* in late July he views the rivalry between Catholics and Protestants as being beneficial to both sides.

recognize in this assurance, besides a profound faith in God's election, the dreary sound of inert fatalism. For how can we speak of an earnest promise if no means to its fulfilment are given? What is a religion of mere promises worth? If one is vexed on every side by the difficulties of life, will he not turn his back upon a religion that is not able to offer him any real assistance? What is the benefit of a proclamation of words if no deeds accompany it? The Catholic taught by the words of Holy Scripture and the unfolding of a continuous Tradition not only admits divine promises but also the efficacious help of God in the trials of life. The very evidence of things, further, always gives the same response: the power of Divine Providence really exists in the unshakeable Rock of St. Peter, and in a most particular manner therein. Where Christians do not accept this real divine assistance, they also incur the risk of being overcome.

Among the better known figures in the Ecumenical Movement is the Lutheran Dean of Kiel, Dr. Hans Asmussen. More than once he has reacted with the greatest benevolence to papal documents. He has done so again in responding to the letter of the Holy Father to the Bishop of Augsburg. This response is to be found in *Una Sancta* (10 - 1955) Heft 4 (23-34). Upon reading these pages we meet a man balancing himself between Rome and Heidelberg, a man who is seemingly waging an intense spiritual struggle with God. The main theme of this answer is the question of guilt in the rupture of Christian unity. We think it superfluous, however, to enter into this discussion, which can be prolonged indefinitely and which creates more fatigue than amelioration. Everyone who knows Catholic literature cannot deny the impressive "mea culpa" admitted by Catholics. Therefore, we do not deny the manifold observations of Dr. Asmussen, but at the same time we ask: To what advantage can this tedious discussion lead? We know that there do exist moments when all discussion must end, and only the grace of God and the generosity of man count. The bystanders must then pass from discussion to prayer.

AN ORTHODOX COMMENT ON ECUMENICAL ENCOUNTERS

Writing in the latest issue of Sobornost, *the quarterly journal of the Fellowship of S. Alban and S. Sergius published in London, Miss Helle Giorgiadis has some interesting observations to make on this past year's ecumenical conferences in which members of the Fellowship took part. One of the most important of these was the summer conference sponsored by them at Abingdon, the theme of which was* Holy Communion. *Another was the conference on Scripture studies at Bossey early in September. Referring to her participation in the discussions there, Miss Giorgiadis writes:*

"Earlier in September (from September 2nd-12th) I was invited by the World Student Christian Federation to take part in a conference on Bible Study at the Ecumenical Institute at Bossey. Biblical studies,

like Patristics, provide a common ground for ecumenical encounters. The Orthodox representation was unfortunately rather thin, as neither of the two principal speakers turned up; there were two very able Roman Catholic speakers, but no Anglican speaker (though several Anglicans were present), so that among the fifty or so taking part, the Reformed and Protestant traditions predominated. This accidental distribution of representatives had the effect of emphasising some of the fundamental divergences which separate us on even so central a theme as the Bible. From the Orthodox (and Catholic) side two factors stood out which have an important bearing on the future of the ecumenical movement.

"The first of these is that a large measure of apparent agreement can be reached so long as theological discussion is confined to those aspects of the Christian faith which Protestants accept. This apparent agreement leads to a tacit assumption that only those questions which Protestants are prepared to discuss concern what is, properly speaking, *de fide* in the Church, and everything else has a secondary or optional value. Thus it happens that when Orthodox take part in ecumenical discussions, the terms of reference prevent them from bearing witness to the wholeness of Orthodoxy and the interdependence of its doctrines. This leads, among other things, to a sense of frustration among many Orthodox and is, I believe, at the root of the apparent capriciousness of Orthodox support for the World Council of Churches. The time must surely be coming when these theological discussions should shift to Orthodox and Catholic premises, if progress is to be made towards the goal of unity in faith.

"The second factor is the definitive and regulative role of ecclesiology in all theological discussions. At this conference, for example, it was impossible to give adequate expression to the Orthodox and Catholic approach to Bible Study in isolation from the whole question of Tradition and the *magisterium* of the Church. It was partly in an attempt to rectify this kind of enforced fragmentation of theological issues (which has in practice the effect of weighting any discussion on the side of the Reformation) that the Orthodox at Bossey strongly urged that a definite place should be given to Patristic studies and literature within the Student Movement itself. This suggestion met with a surprisingly warm and favourable response, and it is greatly to be hoped that some way will be found of bringing the heritage of the Patristic period to enrich the common life and mind of interdenominational movements among students and parish groups."

ECUMENISM AND REUNION

Further Plans Disclosed for United States Faith and Order Conference

The place and date of the first major interdenominational conference on questions of Faith and Order in the United States have recently been made public. It will take place on the campus of Oberlin College in Ohio from September 3 to 10, 1957, and will be sponsored by the United States Conference for the World Council of Churches. Invitations of co-sponsorship extended to the National Council of Churches of Christ in America and the Canadian Council of Churches have also been accepted by both groups. Some 500 delegates from the various denominations are expected to take part in the proceedings.

Serving as chairman of the sessions will be Bishop Angus Dun of the Episcopal diocese of Washington, D. C. He will be assisted by Dr. Eugene C. Blake of the Presbyterian Church, U.S.A., in the capacity of vice-chairman; and Professor Paul S. Minear of Andover Newton Theological School, who will act as secretary for program arrangements and study plans preliminary to the actual discussions.

Among the topical headings already listed for the conference are: "Unity in Faith and Order", "Our Unity in Christ and the Church", and "Worship of the One God by His One People." According to the Ecumenical Press release for December 9, the participating groups will be seeking the answers to questions like these: What is the nature and extent of the unity we now have? What is the character and range of diversity which is both compatible with this unity and encouraged by it? How and why have we, as American churches, distorted and obscured this unity in diversity?

Other important doctrinal points which are planned for special consideration include: Baptism, the nature of the Eucharist, and the character of ecclesiastical authority.

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Faith and Order Commission Publishes Union Survey

An interesting and up-to-date survey of negotiations between denominations in various countries has appeared in the autumn issue of the *Ecumenical Review*. The compilaiton was undertaken by the Commission on Faith and Order for the purpose of giving a fairly adequate picture of what is being done in different parts of the world in the endeavour to heal the existing divisions between Christian groups.

The survey in question comprises unionistic discussions and enterprises now being carried on in about twenty different countries. These negotiations are classified into those with a view of organic union and those with a view to closer fellowship. Those of the first kind are to be found in a greater number in the United States, while those of the second category center for the most part about the Church of England which has in late years promoted relations with the Scan-

dinavian churches, those of Scotland, South India, and with the Old Catholic Church; it also planning further discussions with the Methodist Church and arranging for conferences with authorities of the Russian Orthodox Church next summer.

In conducting its inquiry, the Faith and Order Commission made use of official documents, reliable publications, and correspondence with responsible church leaders.

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Church Union Progress in New Zealand

The Presbyterian, Methodist, and Congregational Churches in New Zealand are reportedly approaching closer to organic union, now that the basis for it has been accepted by the authorities of these denominations. Details of a prospective merger have been recommended for study to the members of these bodies for 1956. Once this has been done, representatives of the three groups will meet together to discuss further steps.

The Anglican Church of New Zealand has likewise manifested its interest in the union scheme and has named a committee to explore the possibilities of corporate reunion. The Baptist Church, meanwhile, has expressed its preference of awaiting the outcome of the conversations already under way. *(EPS)*

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Bossey Graduate School Devotes New Course to Ecumenical Theology

The fourth course of the Graduate School of Ecumenical Studies at Bossey, Switzerland, was inaugurated this past fall with an enrollment of thirty-three students from thirteen different countries. It is interesting to note that the theme chosen for the new course is the problem of ecumenical theology. This subject was introduced to the students in a lecture by the director of the Ecumenical Institute, Professor H. H. Wolf, whose topic was: "In What Sense Can One Speak of an Ecumenical Theology?"

In the course of his lecture, Dr. Wolf said that the aim of the course would not involve a new theological discipline but rather a unified manner of understanding and presenting Christian theology. This meant that the various denominations had to converge towards a common confession in the light of Sacred Scripture.

In the weekly press bulletin sponsored from Geneva by the W.C.C., the main points of Professor Wolf's address are summarized thus: ". . . the ecumenical movement (and the World Council of Churches) is not the *Una Sancta;* it is not the universal Christian Church. The ecumenical concern expressed in the Graduate School at Bossey is only an instrument in the service of Christian unity, whose aim is to guide the Christian churches in the right direction as they struggle together to attain Christian truth through the Bible. In this way the danger

of mere interconfessionalism can be avoided. One can only study theology in the light of the reality of the Church. Theology must have an ecumenical outlook and an ecumenical perspective. Ecumenical theology, as a subject on the curriculum, can therefore have only one basis: the churches' common desire that it should become the conscience of all the disciplines of theology."

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Archbishop of Canterbury Discusses Anglican Church Relations

At the autumn Canterbury Convocation, Dr. Geoffrey Fisher, the Archbishop of Canterbury, gave over a good part of his address to a defence of the step taken by the July Convocations in regard to the Church of South India.[1] The intention of the Anglican Primate was to allay the widespread uneasiness in the Church of England which had followed in the wake of the resolutions passed by the Convocations at that time. He said that no surrender of Catholic principles had been involved and affirmed that the Church of South India affair was part of the larger issue of Church relations which the Church of England could not avoid.

For this reason, said Dr. Fisher, the Church of England was carrying on conversations with the Church of Scotland and was shortly to begin them with the Methodists. In the course of his address, he also revealed that next summer conferences will take place in Moscow between theologians of both the Russian Orthodox and the Anglican Churches. At the same time, efforts will be made to enter into discussion with churches affiliated with the Ecumenical Patriarchate.

In promoting these relations, the Anglican leader stated, the Church of England has "no intention whatever of abandoning any true part of our Catholic heritage; we have no inclination at all to any kind of what is called Pan-Protestantism; we are not trying to make terms with Protestant denominations, nor, indeed, to bring about in any forseeable future reunion with any of them in any organic body." *(Ch. Times)*

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Anglicans and Presbyterians Discuss Unitive Plans

In accordance with resolutions passed by the Convocations of Canterbury and York, delegates of the Anglican communion met for important discussions at Edinburgh this past fall with representatives of the Church of Scotland. The purpose of this conference was to consider the difficulties standing in the way of an eventual unification of the two denominations. Delegates were also sent to the meeting by the Episcopal Church in Scotland and the Presbyterian Church of England.

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1 A commentary on Dr. Fisher's address is found elsewhere in this issue.

Among the better known Anglican representatives in attendance at Edinburgh were the Bishops of Durham and Derby, and Canon Oliver S. Tomkins, Warden of Lincoln Theological College; while two of Scotland's leading Presbyterians present were Dr. A.C. Craig and the Very Rev. John Baillie, one of the presidents of the World Council of Churches.

The statement made public at the end of the conference was reported in the press as follows: "The representatives of the four conferring Churches, having in past conferences explored and registered the substantial agreements already existing in faith, doctrine and practice, and having declared their intention eventually to propose further steps towards union, proceeded in this Conference to consider the difficult matters in regard to which there is at present divergence.

"Papers were submitted and discussed in which the spokesmen of the respective Churches taking part suggested the changes which in their view would be needed in the Churches of the other tradition, and also what changes in the constitution and practice of their own Church would be required, if the goal of inter-communion, leading on to full unity, were to be reached.

"The discussions, on this occasion perhaps more than previously, came to grips with the essential problems. It is hoped that after further meetings it may be possible to submit for the consideration of the authorities of the four Churches concerned, proposals directed towards the achievement of fuller unity in accordance with the mind of Christ.

"Meanwhile the members of the Conference emphasise the great need for continued prayer in the respective Churches for God's guidance in this work. Accordingly, they appeal to clergy and ministers to take steps to familiarise their people with the issues of reunion, and to build up an informed body of Christian conviction on the subject."

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Faith and Order Commission Continues Special Studies on Church

As was reported at the meeting of the Central Committee of the W.C.C. at Davos in August, the Faith and Order Commission is currently at work on a special study of the nature and unity of the Church in the light of the doctrines centering about the Person of Christ. This task has been entrusted to twenty-seven theologians of the Commission who make up two sections, one North American and the other European. The former group met this past August at Greenwich, Connecticut, under the chairmanship of Professor Robert L. Calhoun of Yale Divinity School; while the latter came together in September in the city of Lund, Sweden. Dr. Anders Nygren, who is the Bishop of Lund, serves as chairman of the European section. *(EPS)*

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Catholic Quarterly Commemorates Reunion Movement in Malabar

The silver jubilee year of the reunion of a large number of Jacobites in South India with Rome has occasioned the *Eastern Churches*

Quarterly of Ramsgate, England, to devote its autumn issue to the origins and growth of the reunion movement in Malabar. The contributions to this number of the review are enhanced by a number of excellent photographs.

Besides the editorial by Dom Bede Winslow, we find the following articles in this commemorative issue of the quarterly: "The Malankara-Syrian Rite", by V.G. George; "The Syrian Jacobites in India", by Fr. E.R Hambye, S.J.; "The Story of the Reunion Movement" by the Rt. Rev. Zacharias Mar Athanasios, Bishop of Tiruvalla; and an account by Fr. Gabriel, O.I.C. of the Congregation of the Imitation of Christ, a religious community founded by the late Mar Ivanios which has exercised considerable influence towards reunion in Malabar.

This trend of Jacobite Christians of the Syro-Malankara Rite towards union with the Holy See is still quite strong at the present time. An indication of this can be seen from the fact that in the first four months of the jubilee year, which began in September 1954, more than 5000 Jacobites became members of the Catholic Church.

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Week of Prayer for Unity Sponsored by World Council of Churches

In accordance with its program of prayer for the attainment of Christian unity, the Commission on Faith and Order of the World Council of Churches has again published a prayer leaflet for use by member churches during the Week of Prayer for Christian Unity from January 18 to January 25, 1956. The text of the exhortation and prayers reads as follows:

"Prayer for unity is like prayer for daily bread. It cannot be a careless, occasional prayer. It ought not to be offered only during a special week of the year. And yet there is manifest value in emphasizing this petition to God at a time when Christians of many communions and confessions can join together. You are invited to promote and participate in this most essential liturgical practice.

"Those who have sincere concern for the divided state of the Church need to hear constantly what the Bible urges and promises: Watch and pray! Pray without ceasing! Pray one for another! This kind (of evil) cannot be driven out by anything but prayer . . . Whatever you ask in prayer, you will receive, if you have faith. So do Christians hear and believe.

"In this conviction, the delegates at Evanston, 1954, testified: 'He has given the Church the gift and power of prayer, by which the Church can plead both for its own unity and for the reconciliation of men to God and to one another'. (Report of Section I).

"The week of January 18th-25th is recommended as a special period for prayer in the churches and in ecumenical services. The season of Pentecost, or another time of year, may nevertheless prove more practicable in certain countries.

"The litany, prayer, and intentions may be used for corporate or private devotion. They may be reproduced in any form or translation,

so that as many Christians as possible will pray for the manifestation of oneness in Jesus Christ."

Litany for Unity

Almighty Creator and Redeemer of all men, who didst graciously choose, call, and covenant with Thine own People, we adore Thee for Thy deep wisdom and unsearchable judgements.

Praise be unto Thee, O Lord.

Eternal God, who didst send Thy Son Jesus Christ as the promised Messiah and Saviour of Thy People, we rejoice and thank Thee for Thy steadfast love.

Praise be unto Thee, O Lord.

O Son of Man and Suffering Servant, by whose atoning death we have been made one with Thee and with each other, grant us contrition and penitence for our continued divisions, which obscure the sufficiency of Thy sacrifice.

Hear us and save us, good Lord.

Good Shepherd of our souls, who hast lived and died to gather into one the scattered children of God, take from us all such waywardness and wilfulness as continually disperse and estrange Thy flock.

Hear us and save us, good Lord.

Thou who art the true Vine, of which we are all branches, so abide in us that we may abide in Thee, and by Thy Word so cleanse us of hostility and pride that we may bear much fruit for Thy glory.

Hear us and save us, good Lord.

Thou loving Bridegroom of the Church, who hast cleansed and consecrated her to be presented holy and unblemished in the day of Thy coming, purify us her members from the ignorance and sloth which divide us in our witness and service.

Hear us and save us, good Lord.

O sacred Head of Thy Body, the Church, grant us grace both to maintain the unity of the Spirit and to attain to the unity of the faith in knowledge of Thee, that we may follow after peace and mutual upbuilding.

Hear us and save us, good Lord.

Holy Spirit of God, in whose communion we have life, and by whose gifts we are strengthened, lead us despite our divided state into the truth of Christ and empower us to do all things needful to show forth the unity of the Church.

Hear us, save us, heal and unite us, good Lord. Amen.

Prayer

Almighty Lord God, who didst send Thy Son Jesus Christ that He might reunite Thy people as one flock under one Shepherd, we unite our prayers with the universal prayer of Thy praying Church in heaven and on earth; we pray Thee to hasten the day when with one heart and mind we may serve and adore Thee in the peace and love of the Body of Christ. Through the same Thy Son, Jesus Christ our Lord. Amen.

Cardinal Costantini Addresses Plenary Session at Unitas Celebration.

AROUND THE WORLD

ROME

Unitas Association Celebrates Tenth Anniversary

With a program extending over a period of three days, from October 30th through November 1st, the Unitas Association celebrated the tenth anniversary of its foundation in solemn fashion. The celebration was inaugurated on the evening of October 30th in the Aula Magna of one of Rome's most beautiful buildings, the Palazzo della Cancelleria Apostolica, where two members of the Sacred College of Cardinals were present as guests of honor. They were His Eminence, Eugene Cardinal Tisserant, Dean of the Sacred College and Secretary of the Sacred Congregation for the Eastern Church; and His Eminence, Joseph Cardinal Pizzardo, Prefect of the Sacred Congregation of Seminaries and Universities.

Fr. Charles Boyer, S.J., the President of the Unitas Association, was the first speaker to address the large group in attendance, among whom were important personages of the Church and of the laity, students of various colleges, and associates of Unitas from Italy and abroad. After greeting the Cardinals present, Fr. Boyer formally opened the ceremonies by reading a message of felicitation from the Holy Father in which he expressed his wishes for the success of the anniversary proceedings and imparted his blessing on those participanting.

Since the first day of the program was dedicated to the Church in persecuted lands, the theme of the opening paper read was "Mary and the Church of Silence." This was delivered by Fr. Charles Balic, O.F.M., a member of the Unitas Central Committee and President of the International Marian Academy which was a co-sponsor of the decennial celebration.

Following Fr. Balic's paper, the list of speakers included representatives of different groups collaborating with Unitas. Those who appeared in the speaker's chair were in order: Msgr. Mario Strojny, President of the Roman Council of the Apostolate of SS. Cyril and Methodius; Fr. Renato Pasini, O.C.D., a norganizer of Unitas groups in northern Italy; Fr. Alphonse M. Mitnacht, O.E.S.A. of the *Catholica Unio* of Germany; Canon Robert Bezac, of the diocese of Périgeux in France; Dr. Georges Maklakoff, professor at the Catholic University of Lille, where he is director of the Institute of Russian Studies; and Fr. Carl Hofstetter of Switzerland.

On the morning of the second day, which was dedicated to the Blessed Virgin Mary as the Hope of Unity, a meeting of the Unitas associates was held at the headquarters of the Association situated in the Casa Santa Brigida on Piazza Farnese. These Fr. Charles Boyer presented a report on the principal achievements of Unitas over the past ten years. He was followed in turn by Fr. Renato Pasini who gave a highly interesting account of how the apostolate for Christian unity

was carried on by members of the Association in Northern Italy. The third and last speaker was Fr. Raphael De Simone, a professor of history at the Seminary of Molfetta, who treated of the plans for the forthcoming Italian Eucharistic Congress at Lecce, the theme of which will be; "The Eucharist and Christian Unity."

In the evening of the same day, His Eminence, Valerio Cardinal Valeri was present at the Palazzo of the Cancelleria to preside at the second plenary session which offered two principal speakers. The first of these was Fr. Maurice Gordillo, S.J. of the Oriental Institute in Rome, whose subject was: "Mary, the Hope of Unity"; the other was Fr. Louis Ciappi, O.P., Master of the Sacred Palace (known also as the Theologian for the Holy Father), who lectured on "Pope Pius XII's Appeals to Unity."

One of the principal events of the decennial took place in the Basilica of Santa Maria Maggiore on November 1st when a solemn pontifical liturgy in the Byzantine Rite was celebrated by His Excellency, John Bucko, Apostolic Visitor for the Ruthenian Catholics of Western Europe. Archbishop Bucko was assisted by six concelebrants of the Eastern Rite, while the other ministers and the choir were made up of students attending St. Josaphat's Seminary in Rome.

Another meeting of the members of the Unitas Association was held later in the day at the Unitas Foyer in the Palazzo Salviati. The reception there was sponsored by the Ladies of Bethany, a religious community originating in Bloemendaal, Holland. Three of their members have been in Rome for several years to administer the Foyer under the direction of Fr. Charles Boyer, primarily to be of service to non-Catholics who visit the Eternal City. The Ladies serve as guides, explain the teachings and practices of the Catholic faith to enquirers, and offer whatever assistance they can to make the visits of others to Rome as pleasant and as profitable as possible. This was brought out in the meeting by Miss Josefa Koet, superior of the Foyer, who gave a very interesting report of the number of visitors there, their place of origin, their impressions of Rome, their appreciation for assistance offered, etc.

The anniversary ceremonies came to a close on the evening of November 1st, with another plenary session at the Palazzo della Cancelleria in the presence of three members of the Sacred College, Their Eminences, Celso Cardinal Costantini, Benedict Cardinal Aloisi-Masella, and Gaetano Cardinal Cicognani.

As the first speaker, Fr. Charles Boyer presented an illuminating paper entitled, "The Ecumenical Movement and Unitas" in which he traced the origins and scope of present day ecumenicism, together with those of the Unitas Association.

The final speaker to take the chair was Cardinal Costantini who delivered an address on "Unionistic Endeavors and the Missions", bringing into clear relief the bewilderment caused in mission territories by differences in faith and practice.

At this final conference, the musical part of the program consisted

of several beautifully executed renditions of Slovenian, Croation, and Russian songs by students from the Russian College. They had also performed at another of the plenary sessions, as did likewise the scholae cantorum from the Ukrainian and Polish Colleges.

As a fitting conclusion to the activities of the decennial, the members of the Unitas Association visited Castel Gandolfo the next day to attend a papal audience and to receive the Holy Father's blessing.

Pope Pius Expresses Hope for New Christian Springtime

Addressing a large gathering of Italian grenadiers early in November, Pope Pius XII made an earnest appeal to the leaders of nations for the preservation of peace. He expressed his concern at the ominous threat of conflict in various sectors of the world. "But we keep repeating", said the Holy Father, "with great sincerity and faith, that nothing is lost if men of good will arouse themselves and unite in an ardent and co-ordinated effort."

While granting the reality of threats to peace, the Pope nevertheless gave an optimistic turn to his address. "We do not neglect", he said, "to make our hope that, maybe sooner than might be expected, the sun's rays will break through again in the triumph of a new Christian springtime."

One of the indications leading him to express this hope, declared the Holy Father, has been the large number of people who want to hear what the Vicar of Christ has to say. "There is a holy eagerness," he continued, "to seek in Christ's doctrine the principles for the solution of the problems which keep individuals in a state of agitation." *(Oss. Romano)*

Franciscans Continue Work on Critical Edition of Writings of Scotus

The fourth of a prospective twenty-four volume critical edition of the works of Duns Scotus, the thirteenth century theologian and philosopher, has recently been completed in Rome. The ambitious enterprise of editing the works of Scotus has been entrusted to ten Franciscan scholars who are carrying on the project at the Antonianum University under the direction of Fr. Charles Balic, O.F.M. The group, which comprises various nationalities, and their work is referred to as the "Scotus Institute."

One section of the Institute does research in libraries which possess manuscripts of Scotus's writings. These are carefully studied, detailed notes are taken on them, and whenever possible photostatic and microfilm copies are made for the Institute's laboratory where they are compared and codified.

The four volumes thus far completed represent a painstaking labor of seventeen years. During this time a large number of manuscripts have been collected, catalogued, annotated, and compared against a single master collection. At the present time forty such manuscripts are being carefully compared with the master copy.

The Institute, whose members work five hours a day from June to September, has fortunately realized the most difficult part of its task. Its future labor will consist mainly in compiling and editing the separate volumes. At the expected rate of one volume every two years, it will take another forty years to bring the remaining twenty volumes to completion.

One of the most difficult aspects of the undertaking, according to Fr. Balic, lies in the printing which is being done by the Vatican Polyglot Press, one of the finest and most complete in existence. The difficulty arises from the extreme care that must be taken in reading and re-reading the texts and footnotes which are in several languages.

In commenting on the length of time required for such an enterprise, Fr. Balic noted that a similar critical study of the works of Alexander of Hales had begun in 1902 and is yet be completed. Another of the writings of St. Thomas Aquinas took a period of seventy years for its completion. *(NC)*

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THE UNITED STATES

Pittsburgh Seminary Observes Oriental Day

In accordance with the wishes of the Holy See, which encourages particular knowledge and appreciation of the Eastern rites among students for the priesthood, the Seminary of SS. Cyril and Methodius of Pittsburgh observed its annual Oriental Day towards the end of October. As its guests for the occasion, the Byzantine Rite Seminary invited the faculty and students of the Latin Rite Seminary of St. Francis of Loretto, Pa., which is conducted by the Franciscan Fathers of the Third Order Regular.

The high point of the observance was a Pontifical Liturgy in the seminary chapel celebrated in all its impressive solemnity by His Excellency, Nicholas T. Elko, D.D., Bishop of the Byzantine Rite Diocese of Pittsburgh.

This was followed by an academia in the afternoon, which was inaugurated by an address of welcome by the Very Rev. Msgr. George Michaylo, S.T.D., the rector of SS. Cyril and Methodius Seminary. The main lecture was then delivered by the Rev. Michael Knapik who chose as his theme: "The Necessity of Different Rites in the Catholic Church."

A variety of sacred and folk music performed by the Byzantine choir under the direction of Fr. Michael Stauroksky was a welcome addition to the academia, as were also selections rendered by the students from Loretto, directed by Fr. David Reasbeck.

In the evening, films on the various aspects of the Eastern Rite were shown to the seminarians, and the day was then brought to a close with Moleben in praise of Our Lady and with Benediction.

It was Pope Pius XI in his encyclical *Rerum Orientalium* who had urged a special interest on the part of seminarians in the liturgy of the Eastern Church. "If the thoughts and affections of seminarians," he wrote, "were so directed towards the beliefs and rites of the East, a noteworthy profit would result, not only in favor of Orientals, but of those clerics themselves who, from the first, would acquire a richer knowledge of Catholic theology and Latin discipline, and who at the same time would conceive a more fervent love for the true Spouse of Christ as they beheld her wondrous beauty, and her unity shining forth with perhaps an even greater splendor in the very variety of her rites."

In consequence of this encyclical, the Sacred Congregation of Seminaries and Universities later wrote to the local ordinaries, urging them to provide for a better acquaintance with the Eastern liturgies on the part of seminarians. Some years later, the Congregation renewed its appeal and directed the ordinaries to arrange for an Oriental Day to be celebrated every year in the major seminaries. *(Prosvita)*

Harvard Divinity School Notes Progress

The Harvard Divinity School at Cambridge, Massachusetts, which began with a basic endowment fund of $1,000,000 in 1952, has reported that it is well on the way towards attaining its goal of $7,000,000 endowment which would assure its status as a "scholarly center where leading religious thinkers from all parts of the world might exchange ideas."

To mark the success of the campaign to realise the desired amount, Dr. Nathan M. Pusey, president of Harvard University, recently issued a public statement of acknowledgement to those who had made the achievement possible.

"The hundreds of generous people," said Dr. Pusey, "who have contributed to this cause have provided heartwarming affirmation of our belief in the important place theological education should take in university life.

"Their support has fully justified the decision of the Harvard Corporation, taken nearly two years ago, to push ahead with plans for the Harvard Divinity School, without waiting for the actual completion of the endowment effort.

"Because of this decision, the new Center of Religious Learning is already a reality at Harvard. And an able and lively faculty, under the leadership of the Rev. Dr. Douglas Horton, has brought new depth and new intellectual excitement to our community. Enrollment in the Harvard Divinity School has almost doubled in two years. A renewed and vigorous concern is clearly evident at Harvard, as elsewhere in the country." *(N.Y. Times)*

ENGLAND

Another Prominent Anglican Joins Catholic Church

Mr. Hugh Ross Williamson, a well-known English clergyman, writer, and publicist, was received into the Catholic Church together with his wife in mid-October. Ordained in the Church of England under Archbishop William Temple in 1943 and an author of over thirty books and plays, Mr. Williamson served until recently as an assistant at the Church of the Annunciation in London. It was here that he became prominent as a member of the Anglo-Catholic Annunciation Group which counts some 2000 members among the clergy of the Church of England.

Mr. Williamson's step was occasioned by the decision of the October Convocations to uphold the stand taken in July with regard to the Church of South India. Upon his reception into the Church, he made the following declaration:

"In the Convocations of July, 1955, the archbishops and bishops of the Church of England officially, with no dissentient, proclaimed that the orders of the recently formed and admittedly schismatic and heretical 'Church of South India' were as valid as those of the Church of England. They thereby defined what they mean by 'Holy Orders.'

"Many who realised at the time that this decision marked the end of the Church of England as we have known it hoped nevertheless that, since the July action was taken in the course of one day, without any forewarning of the Church as a whole, without anyone outside Convocation being allowed to know the terms of the intended resolution, without any theological reasons for it being stated and without any adequate debate, it would be rescinded at the October sessions of Convocation which ended on Friday (October 15).

"This has not happened: an attempt to have the matter reopened has been defeated and a ruling given that the July decision has now become 'effective.' The implications are inescapable. For myself, I now see clearly that the one Holy Catholic and Apostolic Church into which I, in common with all Christians everywhere, was baptised and in which, in the Creeds, I have regularly affirmed my belief, is in truth the Church of Rome, and I have, in consequence, made my immediate submission." *(Cath. Herald)*

Catholic Statistics for England

The English *Catholic Directory for 1956,* just recently published, reveals that there were 11,920 converts to the Church in England during the last year. This figure represents a slight increase over that of the previous year.

The Catholic population of England and Wales is estimated as being 3,148,500, an increase of 138,100 over the preceding year. This number is based on official parochial returns, and thus does not include those Catholics who are unknown to the parish clergy.

Further statistics show that the diocesan priests number 4,452 (an increase of 10) and priests of religious orders and congregations 2,588 (an increase of 79). Churches open to the public (2,982) grew by 11, and convents (1,142) by 26. In addition, the *Directory* lists 543,331 children as attending Catholic schools. *(NC)*

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GREECE

Orthodox Archbishop Receives Message of Sympathy from Pope Pius

Among the many messages received by the leaders of the Orthodox Churches in the wake of the destructive riots in Istanbul was also one from Pope Pius XII. In a telegram to His Beatitude, the Orthodox Archbishop of Greece, Mgr. Spyridon, the Pope said: "The Holy Father at all times feels sorrow and sympathy towards Christians who suffer, wherever they are insulted and persecuted, and whenever he hears word that such violence, trials, and afflictions have overtaken them. To all who have from time to time become victims of such atrocities and brutalities, he sends the tender sympathy of his fatherly heart, fervently praying that God may protect all Christians from every kind of extremity and oppression."

Although the serious riots in Istanbul took place on September 6th, it was only about two weeks later that the world press revealed the extent of the damage done to lives and property of the Greek minority of that city. Besides the bodily harm inflicted on the Orthodox clergy, over sixty of their churches in and around Istanbul were either destroyed or severely damaged, the loss amounting to more than $10,000,000. According to press reports, the Turkish Government has pledged itself to make reparation for the damages inflicted on individuals and church property. *(EPS)*

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INDIA

Indian Bishops Deplore Hindu Attacks on Christians

The Catholic bishops of India have declared that the Christian communities in India are "bewildered and greatly disappointed" over the aggressive attitude of some militant sectarian organizations extending over the past two and a half years.

The statement was issued following the nine-day session of the Standing Committee of the Bishops' Conference of India which met at Allahabad early in November. The sessions were attended by the archbishops of Bangalore, Calcutta, Delhi-Simla, Heyderabad, Madurai, Hagpur, and Verapoly and by the bishops of Allahabad, Changanacherry, and Nellore.

The bishops declared that difficulties have been raised by these

sectarian organizations which act as if they had nothing to fear from the government. The difficulties are signs of a deliberate attempt "to ignore the constitution and to spread fear and terror" among Christians. "Since things are allowed to go unnoticed and unpunished," continued the statement, "and since every appeal to the central government has been fruitless hitherto, the extremists are emboldened and appear to be convinced that Christians can be attacked with impunity, even with the help of authorities."

After citing one of the more appalling cases of desecration, the bishops pleaded for immediate steps to check such violations in the interest of communal harmony. They stressed that they are not asking for special favors but only for the recognition of rights guaranteed by the constitution and specified in the United Nations Charter on Human Rights. They further condemned the growing tendency to identify nationalism with the religion of the majority — Hinduism — and to regard Christianity as a denationalizing factor and a foreign influence. *(NC)*

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ISRAEL

Archeological Expedition Makes New Discoveries

Thirty years ago a great mound of debris, southwest of Lake Huleh in Palestine, was identified by the British archaeologist, John Garstang, as the site of biblical Hazor, the city destroyed by Joshua 3,200 years ago. Today, aided by a large fund subscribed by the Rothschild Family and by British and Jewish philanthropists, an expedition of thirty scientists and 120 workers headed by Dr. Ygal Yadin of Israel, is excavating this historic site.

To date the group has made a number of significant discoveries. It has found that this settlement, now known as Tel el Qedah, contains seventeen layers of civilization, dating from 4000 B.C. to the eighth century B.C. Other evidence clearly supports the opinion that the destruction of Hazor by Joshua — recounted in the Bible — occurred in the 13th century B.C.

According to the *New York Times*, the latest achievement at Tel el Qedah has been the uncovering of a Canaanite shrine which may be either a sanctuary or a memorial to a king. In the proximate locality of the discovery were unearthed many items of Mycenean pottery, a type of Greek ware that was introduced into Palestine shortly after 1400 B.C. This finding has proved invaluable in determining the century in which Hazor fell to the army of Joshua.

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ALGERIA

Moslem Leaders Commend Catholic Bishops

A pastoral letter by the Bishops of Algeria on the pressing condi-

tions in North Africa has won the commendation of Moslem leaders. In their letter the bishops spoke out for the respect due to all of the Algerian inhabitants, regardless of race or religion. They pointed out that this was indispensable in a country in which large numbers of Christians, Moslems, and Jews live within the same communities. In its plea for mutual understanding the pastoral maintained that free expression to legitimate aspirations must be safeguarded and that differing cultural values must be respected. The bishops stated further that efforts towards social harmony should not aim at mere tolerance but should go beyond to real understanding and friendly co-operation.

Acknowledging the episcopal declaration, the deputies of the Second Chamber, representing the Moslems of Algeria, wrote a letter of commendation to Archbishop Duval of Algiers in which they paid "homage to the Algerian Episcopate for the clarity and courage with which they have presented their views on the Algerian question."

Appended to the letter of the deputies was the text of a motion which reads as follows: "The Moslem representatives of Algeria . . . are happy to note that the highest religious authorities of this country have, in language formal and lofty, recognised the need to respect the dignity of the peoples of Algeria without distinction of race. They are grateful to these authorities for defining the duties of the various elements in the population towards each other, and for reminding the temporal authorities of the duties of their office." *(Cath. Herald)*

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FRENCH AFRICA

Fifty-two New Sees Erected in French African Possessions

The establishment of a hierarchy in all French African possessions, involving the creation of fifty-two new archdioceses and dioceses, has recently been made public. The measure, the most far-reaching of its kind in late years, has affected approximately 3,850,000 Catholics and 1,650 priests.

This step by the Holy See concerns all French African territories under the jurisdiction of the Sacred Congregation for the Propagation of the Faith. These include French West Africa, French Morocco, French Togo, French Cameroons, French Equitorial Africa, French Somaliland, and Madagascar.

Twelve new archdioceses and eleven new ecclesiastical provinces were established under this new arrangement. The new archdiocese of Rabat, Morocco, was made immediately subject to the Holy See. The other archdioceses are the metropolitan sees of the new jurisdictions. They are the former vicariates of Dakar, Damako, Ouagadougou, Konakry, Abidjan, Lome, Cotonou, Yaounde, Brazzaville, Bangui, and Tananarive.

The total population of the areas included in the new sees is about 40,000,000. According to the latest statistics available, there are more than 420,000 catechumens in addition to the 3,850,000 who are already Catholics. *(NC)*

BOOK REVIEWS

HENRY ST. JOHN, O.P., *Essays in Christian Unity* (1928-1954). Blackfriars Publications: London, 1955, pp. xix & 144.

Fr. Henry St. John, of the Order of Preachers, who is one of the most capable as well as one of the most respected English Catholic theologians concerned with matters ecumenical, has brougnt together in this one volume the articles which he wrote from 1928 to 1954. These essays appeared for the most part in the *Blackfriars* review. Although each of them concerns itself with a particular argument, we find nevertheless a unifying element in them which binds them together: it is the problem of the re-establishment of Christian unity in all its various phases. The author presents us here with what can be termed a clear and readable exposition of Catholic ecumenicism written from a definite point of view, namely, one with the position of Anglicanism in mind.

An Anglican convert to the Church with a Tractarian background (p. xii), the author has always maintained a close contact with his former co-religionists. In the past he has with episcopal approbation organized conferences which have brought together both Catholic and Anglican theologians, and these endeavours have provided him with valuable experience as well as with broad perspectives on the questions which he treats of in this work. This he does with typical English realism which does not shrink from strength of expression when dealing with the historical faults of Catholics (pp. 13-14 and 19-20).

Together with an autobiographical itinerary, the introduction to this book gives us also a delineation of the historical setting for the individual essays to follow. It is from these introductory pages, further, that we can derive an essential summary of this English Dominican's views, mature now after years of interconfessional discussions.

The first two essays by Fr. St. John are in a sense parallel to each other and insist on the necessity of one's growing out of a war-psychology and of favouring instead a tranquil exchange of ideas with his separated brethren.

The third chapter is given over to an appraisal of the Malines Conversations, and here the author points out their excessive optimism together with their tactical deficiencies which not without reason aroused the displeasure of Cardinal Bourne. The person and activities of Lord Halifax also come in for one or the other critical observation, but nevertheless the spirit itself at work at Malines, prescinding from its actual accomplishment, is commended as valid for the future as well.

With still greater competence, the author next discusses the "Anglo-Catholic Problem", "Pietas Anglicana", and "Doctrine in the Church of England". In dealing with these points, he does so with a number of well-formulated distinctions and cogent conclusions which are the

fruit of a penetrating analysis and direct observation; it would be difficult indeed to meet with better passages than these in a work of this kind. For this we cannot but feel grateful to the author. He gives us an excellent presentation of the essential features of Anglicanism and of its *Pietas Anglicana* which possesses a "genius of its own" (pp. 40, 44), has an "immanent law" (p. 53), and a "distinctive tradition and ethos" (p. 54). Every *rapprochement* and discussion must accordingly take these into consideration in order to do away with the "formidable psychological barrier" which at present divides us. Even where beliefs coincide almost word for word with ours, as in the case of the Anglo-Catholics, the foundations and presuppositions which lie behind them are considerably diverse. The notion of revelation, for instance, is different from ours; there is lacking the concept of *revelatio implicita* without which one is at a loss to explain the development of dogma. But above all, Anglicanism has never been able to clarify the question which is essentially the ultimate and definite criterion in matters of faith — the authoritative interpretation of Sacred Scripture. In other words, it suffers from the lack of the living Magisterium of the Church (cf. the excellent chapter: "The Appeal to Sound Learning", pp. 105-119). Anglicanism is very evidently more a matter of life and experience than a doctrinal system, but within its ranks at the present time there is felt ever more keenly the need of a corresponding and coherent structure of valid principles justifying the practical life.

In order to surmount the barrier which divides us, Fr. St. John seeks to attach the greatest value possible to the presence of a valid Baptism and its indelible character within the Anglican Church. It follows that Anglicans, if they live in good faith and without serious sin, possess supernatural faith and sanctifying grace, notwithstanding the errors which they profess without personal fault; and thus they belong *in voto* to the true Church of Christ, enjoying in a corresponding degree an incomplete membership in the Mystical Body of Christ (p. 138). Doubtless, the Spirit and grace do operate efficaciously even in the souls of dissident Christians. The views of the author are basically just and theologically sound on this point, although it may be that the force of his presentation causes the opposite side of the difficult problem of disunion to appear too summarily dealt with.

In conclusion, in the opinion of this reviewer, Fr. St. John's work is a constructive one and a notable example of the interest which animates the Catholic side in the ecumenical sphere. At the same time it proves to be an acute analysis of several central points of the question of Christian disunion. However, one cannot help wishing that the author may find the occasion of giving further development to his thoughts, so that they may find expression not only in brief articles but in a more systematic, organic, and complete arrangement.

JOHN VODOPIVEC

H. S. ALIVISATOS: *The Greek Orthodox Church* (Athens, 1955) 142 pages.

This book contains the Greek translations of a paper that Professor Alivisatos read at a meeting in Cambridge (England) of theologians of the Ecumenical Movement (later published in *The Nature of the Church* (London, 1952, pp. 41-53) and of a series of lectures that he gave in the United States in 1953 and 1954. A foreword reviews the present state of the Greek Church in America and its outstanding needs, among which are stressed the development of its theological college into a institute of higher learning and the advisability of introducing the (American) vernacular into at least some parts of the Liturgy if the younger generations of Orthodox Christians of those parts who are less conversant with the Greek language are not to lose living contact with their Church.

The paper read at Cambridge with the title: "About the Nature of the Church from the Orthodox point of View", serves as an introduction to the rest of the book. It is an exposition of Orthodox theology which also vindicates the claim that the *Una Sancta* exists (and is not still to be looked for) and it is the Orthodox Church — the Greek Orthodox Church because all its autocephalous sections stemmed from the Greek root. The lectures in the United States were short reviews of the history of the Greek Church, its fundamental teaching, its worship, its relations with the political power, to Catholicism, Protestantism, and the World Council of Churches.

Professor Alivisatos has a very long career behind him of teaching in the University of Athens; and so, as was to be expected, these lectures reflect a deal of learning, simply expressed, so as to acquaint audiences who had little knowledge of the character and the long history of Orthodoxy with its main distinctive features. He has, too, had intimate relations with the World Council of Churches since the inception of the movements that led up to it, and in consequence is well aware both of the excellence of the ideal that inspires it and of the practical difficulties that face it, which are more formidable to the Orthodox than to the average Protestant member.

Throughout the author speaks and writes as a faithful son of his Church. He does not burke the issue that for the Orthodox there is one only Church of Christ, nor the importance of Tradition, nor the legitimacy of veneration for the Saints and the utility of reverencing their images. He admits many an unpleasant feature of past history and regrets that an ideal standard of education has not been attained in the Orthodox world, but he explains this, and excellently, as due to the rigours of oppression when the Church in spite of everything retained for itself and its children its faith unimpaired.

But the fact that the lectures were held in America and were addressed to Protestant audiences seems to have its influence. He makes the claim that the Orthodox Church was the first 'protestant' Church (protesting against Rome in the ninth century): but need he protest

so much? In season and out of season he takes every opportunity to draw, unfavourable of course, comparisons with the Roman Church. The 'uncivilised' Dark Ages apparently extended from the beginning of the Christian era till Greek learning dissipated the gloom at the Renaissance. The Greek Church is Democratic (one feels it should be spelt so, with a Capital D). And is it true that for the Orthodox "the decisions of an Oecumenical Synod . . . are obligatory for the Church, only when the so-called ecclesiastical Conscience, i.e., clergy and laity, shall have given a unanimous decision about the validity and the value of those decisions"? Did St. Athanasius *contra mundum* wait to recite the homoousion of the Nicene Creed till the Arian world had accepted it?

There are a few misprints (e.g. pp. 15, 42, 73, 96, 114, 121, 125), the only one of which has any importance (p. 64) is the date of the death of St. John Damascene viz. 749.

JOSEPH GILL, S.J.

NOTRE MÈRE, Coll. *Unitas*, No. 3. Istanbul, 1954, 176 pp.

The centenary of the proclamation of the dogma of the Immaculate Conception has quite naturally led to an abundant flowering of Marian literature in keeping with that happy event. The Dominican Fathers of Galata (Constantinople) under the enterprising direction of their superior, Fr. Dominic Caloyeras (at present Administrator of the Apostolic Exarchate for Byzantine Rite Catholics in Turkey) have sponsored the present volume as their contribution to the concert of praise in honour of the Mother of God.

This anthology, entitled *Notre Mère*, makes up the third number of the collection *Unitas*, two modest volumes of which have appeared in 1950 and 1952, one dealing with the problem of reunion as it presents itself particularly at Constantinople, and the other with the controversial question of the Holy Spirit. In the introduction to the second of these studies, it was resolved to maintain in further publications the general title of the "Great Return" (Grand Retour). However, probably because of irenic preoccupations, the editor decided not to carry out that resolution, and thus it does not appear at the head of the present work.

In this latest addition to the collection, the reader will find thirteen Marian essays, some of which are dedicated to the privileges of the *Panaghia:* "The Divine Maternity" by Fr. H. Said; "Spiritual Maternity and Perpetual Virginity" by Fr. D. Caloyeras; "Co-redemption and Universal Mediation" by Fr. L. Fazzi; "The Immaculate Conception" by Fr. G. Caloyeras; and "The Assumption" by Fr. B. Palazzo. The others concern themselves with topics which are more or less co- related: "Mary in the New Testament" by Fr. M. Laconi; "Mary

in the Greek and Armenian Liturgies" by Fr. R. Philippucci; "The Rosary" by Fr. T. Rois; "St. Joseph" by Fr. H. Said; "Christian Ephesus" by H. Blackburn; "Constantinople, the City of Mary" by Fr. B. Palazzo; and "Churches of the Blessed Virgin in Byzantium" by Fr. F. Dapola.

One will not find an impressive erudition in these pages. The intention is rather to help Catholics and their separated brethren to become better acquainted with their common mother, Mary. The style of the essays is lucid, concrete, and makes for easy reading. *Notre Mère* is a popular work, but it is solidly doctrinal in character and quite faithful to the sources.

DANIEL STIERNON, A.A.

NOTICE TO OUR READERS

From time to time, the Unitas Association receives requests from colleges and other institutions for back numbers of its review in order to complete their library collections. The numbers most frequently asked for are those from Volume I to Volume V, no. 1, inclusive. Since our reserve supply for these issues is practically exhausted, we should appreciate very much receiving any of the above numbers that our readers might care to send us.

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